



A FRVTE=
full booke of the
comon places of all
S. Pauls Epistles right
necessarie for all sortes
of people, but especially
for those of the ministrie.
Werpe diligentelpe
sette sooth by
Thomas
Went.
cll.

Anno. 1562.

Th.
20 P. 14
BS



The preface.

CTo the right worſhip-
full maſter Thomas Argall
Thomas Baynel wiſheth
all proſperitie and
health.

Youre gentlenesse ryghte
worſhipfull maſter Argall
to me at all times and in al
places moſt gently manifested
and declared: And your ſincere
and vnſayned loue to the word
of God moſt holy, and to thoſe
that trulye profeſſe the ſame,
wyth youre lyberall and dailye
helpinge hande to the mainte-
tenaunce and encrease of the
vnſained profeſſoures and ſtu-
diantes there of hath prouo-
ked and inforced mee to wyte
thys boke of Sayncte Paules
Epiſtles thus in common pla-
ces digeſted vnto you a louer,

A.ii.

A

The preface.

a diligente reader and a continuall ensuer and folower of the same. For in what other thing should a purely mynded Christiane solace him selfe, or Delyte in, than in the precious worde of God, and in the cleare Doctrine of hys moste noble, and moste excellent Apostle Paul. Whose Doctrine is frome heauen heauenly, replenished with all spyrituall wysedome and ghostly consolation, the which things to you most gentle master Argall, and to all other of lyke conuersation and pure mynde, is no doubt most precious, moste beautifull, and moste amiable. Let this Doctrine then bee grauen in youre harte moste stedfastlye. Take sure holde vppon thys Godlye learninge, that is vppon Iesus Christ

The pface.

Christ. Let this doctrine bee
wrytten wyth spirituall yncke
throughe your Godlye admo-
nitions, in the harte (as I
doubte not but it is) of youre
most chaste and vertuous wife,
well nurtured and obedyente
chylde, and sumerlye mooste
tractable and Godlye. For this
is the learninge that shall con-
duete and byinge them too the
kingedome of God, and hys
eternall fruytion. This is it,
that shall learne them to feare,
and to loue God, and to folow
the fotestepes of hys Godlye
conuersation aboue all things.
This is it, that shall instructe
them to contempne the worlde
wyth the caduke and frayle
pleasures, honoures, ryches,
pompe and pryde therof. This

The preface.

is it that shall inflame them
too be the true followeres of
Christes gospel, and the faith-
ful champpons and protectors
of the same. This is it, that shall
instructe them too put theyr
whole and onely trust and assu-
aunce in the merytes of Christ
oure Sauoure, and not in
theyr onely deedes withoute
fayeth and merytes. Thys is
it, that shall exalte and eleuate
theyr carthly myndes and de-
syres to be wyth Christe Jesu
oure sauoure. Drawing their
affections and gredye myndes
frome this worldlye trumpery
and slydynge baggage. Nowe
then if thys be so (as in verye
deede it is) receaue this my gift
as a thinge moste precious and
pleasaunte. And laye it bppe in
the

The pꛛeface

the treasure a and store house
of your hart, as a thing in time
of nede, mooste excellent and
counfortable. For as vntoo a
sayethfull and a true Christian
there shoulde be nothinge deli-
tious and moze acceptable, then
the delicate and swete word of
God: so there is nothinge to a
Christen reader moze swete
and sauerye, than the Epistles
of Goddes electe bestell, and
dearelye beloued Apostle saint
Paule. Reade them therefore
wyth all deuotion and sincere
iudgement, and if ye intend (as
I doubt not but that ye do in-
tende) to be blessed, folowe the
doctryne and precepts of them
most carefully, and as a precious
margarite and pearle. When
ye haue perused and rede them
mooste tenderlye and dearly ob:

The p̄face.

serue and kepe them. For it is
not the onely hearer or reader
of Pauls Epistles, and of scrip-
ture that shall be iustified, but
the reuerent and seruient p̄s-
esser of the same. Thus oure
Lorde to whom be all honour
and glorie for euer, kepe you
and your deuout and faith-
full yokefelow and most
chaste wyfe nowe
and euer.

¶

The common places of
all Saynt Pauls Ept.
Ales.

The forme of saluation Ca. 1.



Paul the seruant of
Jesus Christe called
to be an Apostle, not
of men neither by mā
but by Jesus Christ,
& by God the father. *Gala. 1.*

By the commaundement of god our
saiour and Lord Jesus Christe, by *1. Timo. 1.*
the wyll of God after the pꝛomes of
lffe, which is in Christ Jesu. And af. *2. Timo. 1.*
ter the fapth of Gods electe, and the
knowledge of the truthe, whiche is *Titu. 1.*
after godlines, vpon the hope of eter-
nall lffe, whiche lffe god that can not
lye, hath pꝛomised befoze the worlde
beganne, but hath openned his word
at the time appoynted thꝛough pꝛea-
ching, which pꝛeachinge is commit-
ted vnto me by the commaundement
of God oure saoure put a parte to
pꝛeache the gospel of God, whiche

A. v.

be

The common places of all

he promised afoze by his prophetes
in the holpe scryptures that make
menſion of his ſonne, the which was
begotten of the ſede of Dauid as per-
taininge to the fleſhe, and predeſty-
nate to be the ſonne of god, with po-
wer of the holy ghoſt that ſanctifieth
ſence the tyme that Jeſus Chyiſte our
Lorde roſe agayne frome deathe, by
whome we haue receaued grace and
Apoſtleſhippe, to bzing all manner
braithen people vntoo the obedyence
of the ſayeth that is in his name. To
them that are ſanctified in Chyiſte
Jeſu, called Sayntes, wyth all that
call on the name of our Lorde Jeſus
Chyiſte in euery place bothe of theirs
and of ours

1. Cor. 1.

phi. 1.

Rom. 1.

And too all them whiche beleue.
Grace be with you, and peace frome
oure father, and frome our Lord Je-
ſus Chyiſt

The thanks geuing of Paul
the Apoſtoll. For the gyftes of
grace giuen of God, to the
ſayethfull

Ca.

S. Pauls Epistles.
Capitn. 2.

I will verely I thanke my God Rom. 1.
thozowe Iesus Chyſte ſoz you
all, becauſe your ſapeth is pu-
bliſhed thzoughout all the worldc.

I thanke my God alwaies in your
behalfe, ſoz the grace of God which 1. Cor. 1.
is gruen you by Iesus Chyſte, that
in all thinges, ye are made riche by
hym, in all learnynge, and in all
knowledge, euen as the testimonye
of Iesus Chyſte was conſyrmed in
you, ſo that ye are behinde in no gift
and wayte ſoz the appearinge of our
Lorde Iesus Chyſte, whiche ſhall
ſtrengthe you vntoo the ende, that
ye maye be blameleſſe in the daye of
of our Lord Iesus Chyſt
I thankes be vnto God, ſoz his vn- 2. Cor. 9.
ſpeakable gyfte.

Wherfore euen I (after that I Eph. 1.
hearde of the ſapeth ye haue in the
Lord Ieſu and loue vnto his ſaintes)
caſte not too greue thankes ſoz you
makinge mention of you in my pꝛai-
ers.

The common places of all

Collo. 1.

We geue thanks to God the father of our Lorde Jesus Chyſte alwayes prayinge ſoꝝ you, ſence we hearde of your ſayeth which ye haue in Chyſte Jeſu, and of the loue whiche ye beare to all ſaynctes, ſoꝝ the hopes ſake which is layed vp in ſhoꝛe ſoꝝ you in heanen.

1. Theſ. 1.

Callinge to remembꝛaunce your wooꝝke in the ſayeth, and labour in loue, and perfeuerance in the hope of our Lord Jeſus Chyſt, in the ſight of God our father.

2. Theſ. 1.

We are bounde too thanke God alwaye ſoꝝ you bꝛeethꝛen, as it is meete, becauſe that yꝛe ſayeth groweth excedingelye, and euerye one of youſwimmeth in loue toward an other.

1. Theſ. 2.

Wherefoꝛe we are bounde to geue thanks alwaye to God ſoꝝ you bꝛeithꝛen beloved of the Lorde, ſoꝝ becauſe that God hath from the beginninge choſen you too ſaluation, thoꝛowe ſanctifyinge of the ſpyte, and thoꝛowe beſeuyng the truth, wherevnto he called you by our goſpell, to
ob,

S. Pauls Epistles.

obtaine the glozy that cometh of our
Lorde Iesu Christ.

Cof Pauls orations and prai
ers for his disciples.
Capitu. 3.

God is my witness, who I serue
wyth my spirite in the gospell
of hys sonne, that wythoute
ceasinge I make mention of you al-
wayes in my prayers beseeching that
at one tyme or other, a prosperous
tourney, by the wyll of God, myght
fortune me, to come vnto you. For
I longe to see you that I myghte be-
stowe amonge you some spirytuall
gyfte, to strength you wyth all, that
is, that I mighte haue consolation
together wyth you throughe the co-
mon sayeth whiche bothe ye, and I
haue, to haue some frute amonge
you as I haue amonge other of the
gentyles.

I desyre before God, that ye doo
none euill, not that we should seme
commendable, but that ye shoulde do
that

2. Cor. 13.

The common places of all
that, whiche is honeste, and let vs be
counted as lewde personnes. We
wyshe also, that ye were perfecte.
The grace of oure Lord Iesus Christ
and the loue of God, and the felow-
shippe of the holys ghoſt be with you
all. Amen.

Eph. i.

The God of oure Lord Iesus
Christe, and the father of glorie,
myghte geue vnto you the spirite of
wisdomme and open to you the know-
ledge of hym selfe, and lyghten the
eyes of poure mindes, that ye might
knowe what that hope is, wher vnto
he hath called you, and what the
riches of his glorious inheritance
is vpon the saintes, and what is the
exceedinge greatenes of his power
to vs ward, which beleue according
to the workinge of that his myghtye
power whiche he wrought in Christ
when he rayſed him from the dead.

Eph. j.

For this cause I bowe my knees
vnto the father of oure Lord Iesus
Christe, whiche is father ouer all
that is caled father in heauen and in
earth

S. Pauls Epistles.

earthly, that he would graunte you
accordinge to the riches of his glorie,
that ye may be strengthened with
might by his spiryte in the inner
manne, that Christe may dwell in
your heartes by sayeth, that ye be-
inge rooted and grounded in loue
might be able to comprehend with
all sayntes, what is that breadth and
length, depth and height, and to
knowe what is the loue of Christe,
whiche loue passeth knowledge that
ye might be fulfilled with all maner
of fulnes of God.

In all my prayers for you I praye
with gladnesse, because of the se-
loweshyppe whiche ye haue in the p^h.
Gospell frome the fyrste daye vnto
nowe. And thus I praye, that your
loue maye encrease more and more
in knowelledge, and in all fealynge,
that ye mighte accepte thynges most
excellente, that ye mighte be pure,
and suche as shoulde hurte no mans
conscience, vntill the daye of Christ
filled with the frutes of righteous-
nes

The common places of all
nesse, whiche frutes come by Iesus
Christe vnto the glozpe and laude of
God.

Colo. 1.

Therefore we haue not ceased
prayinge for you, and desiringe that
ye might be fulfilled wyth the know
ledge of hys will, in all wysedome
& spiritual vnderstandynge, that ye
myghte walke worthy of the Lorde
in all good workes, and increasynge
in the knowledge of God strengthened
wyth all myghte, wyth ioyfulnesse
geuynge thanks vnto God the fa
ther.

psi. 4.

O God fulfill al your desires tho
rowe hys glorious riches in Iesu
Christ. And the peace of God which
passeth al vnderstandynge kepe your
hartes and myndes in Christe Iesu.

i. Thes. 3.

God bym selfe oure father and
oure Lorde Iesus Christe guyde our
iorney vnto you, and the Lorde in
crease you, and make you flowe ouer
in loue one towarde another, and
towarde all menne, euen as we doe
to

S. Pauls Epistles.

to warde you , to make your heartes
stable and vnblabelable , in holines
befoze God oure father , at the com-
minge of oure Lorde Iesus Chyſte
wpyth all his ſayntes.

The verye God of peace ſanctiſye ^{1. Theſ. 5.}
you thozow oute , that youre whole
ſpyrit, ſoule and body, be ſanteleſſe vn-
to the comminge of our Lorde Iesus
Chyſt.

We praye alwayes for you , that ^{2. Theſ. 1.}
oure God make you woꝛthy of the
callynge , and fulſyll the delectation
of goodneſſe , and the woꝛke of faith
wpyth powꝛ : that the name of oure
Lorde Iesus Chyſte maye be gloꝛy-
fied in you , and ye in him, thozowe
the grace of oure God , and of oure
Lorde Iesus Chyſt.

Our Lorde Iesu Chyſte him ſelfe, ^{2. Theſ. 2.}
and God our father which hath loued
vs , and hath geuen vs euerlaſtinge
conſolation , and good hope thozow
grace , comfoꝛte youre heartes , and
ſtabliſhe you in all doctrine and good
doynge. And gyde your hearts to the
loue of God , and patience of Chyſt.

A. i.

The

The common places of all

2. Titu. 1.

The Lorde geue mercye vntoo the
house of Onesiphoros for he ofte re-
freshed me, and was not ashamed of
my chayne: but when he was come
to Rome, he sought me oute verie
tenderly, and founde me. And in
holly many thinges he ministered vnto
me at Ephesus thou knowest verie
well. The Lorde graunt him that he
maye fynde mercye wyth the Lorde
at that daye.

2. Cor. 13.

The God of peace, & brought again
from death our Lord Iesus the great
shepherd of the shepe, through the
bloud of the euerlastinge Testament
make you perfecte in all good wor-
kes to do his wyll workinge in you
that, whiche is pleasaunte in his
syghte, through Iesus Christe too
whome be prayse for ever whyle the
worlde endureth. Amen.

Of sayethe.

Capitu. 4.

Rom. 1.

I Am not ashamed of the Gos-
pell of Christe because it is the
power of God to al that beleue
name.

S. Pauls Epistles.

namelye to the Jewe, and also to
the gentyle. For, by it the righte-
ousnesse whiche cometh of God
is opened from sayeth to sayth. As it
is written. The iuste shall lyue by
sayeth.

As Abraham beleued God, and
it was counted vnto hym for righte-
ousnesse, whiche Abraham con- Rom. 4.
trarye to hope, beleued in hope, that
he shoulde be the father of manye na-
tions, accordinge to that. Which
was spoken vnto him. So shall thy
seed be, as the starrs in heauen,
and the sande of the sea. And he fainte-
d not in the sayeth, nor yet consy-
dered hys owne bodie whiche was
nowe deade, euen when he was al-
mooste an hundred yere olde, nei-
ther yet that Sara was past chyld-
beryng. He staggered not at the
promesse of God thowhe vndeliefe,
but was made stronge in the sayeth,
and gaue honoure to God, full cer-
tified that what he hadde promysed
he was able to make good. And
therefore was it reckened to him for
A. ii. righte

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righteousnesse. It is not written for
him onely that it was reckened to
him for righteousness: but also for
vs, to whome it shall be counted
for righteousness, so we beleue on
him that raysed by Iesus oure Lorde
from death.

Rom. 5.

We therefore beinge iustified by
fayth, are at peace with God thow
oure Lorde Iesus Chyist, by whome
we haue a waye in, thow we sayeth
vnto the grace of God, wherein we
stande.

Rom. 9.

What shall we saye then: we say
that the gentiles which folowed not
righteousnes haue overtaken righte-
ousnesse: I meane the righteousness
which cometh of fayeth. But Israell
which folowed the law of righteous-
nes, could not attaine vnto the law of
righteousnesse. Wherefore: Because
they soughte it not by fayth, but as it
were by works of the law. For they
haue stumbled at the stumbling stone
as it is written, beholde I put in Si-
on a stumblinge stone, and a rocke
which shall make men fall. And non
that

Isa. 8.

S Pauls Epistles.

that beleue in him, shall be ashamed.

For Christ is the ende of the lawe, Rom. 10.
to iustifie all that belene. Moses de-
scribeth the ryghteousnesse whiche
commeth of the lawe, how that the
manne whiche doeth the thinges of
the lawe, shall lyue therein. But the
righteousnesse which cometh of faith
speaketh on this wyse. Saye not in
thine harte, who shall ascende in to
heauen? (that is nothynge els then to
fetch Christ downe) Or who shall
descende in to the deepe? (that is no-
thynge elles but to fetch vpp Christ
frome deathe) but what sayeth the Deu. 30.
scripture? The worde is nye thee,
euen in thy mouth and in thyne
harte.

This worde is the worde of
sayeth, whiche we preache. For,
if thou shalt knowledg wyth thy
mouth that Iesus is the Lorde, and
shalt beleue wyth thyne harte that
God raysed hym vpp frome deathe
thou shalt be safe. For the beliefe
of the hart iustifieth, and to knowledg
wyth the mouth maketh a manne

A. iii.

safe.

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safe. For the scripture sayeth, who
so euer beleueth on hym, shall not
be a thamed. There is no difference
betwene the Jewe, and the gentyle.
For one is the Lorde of all, whiche
is ryche vnto all that call vpon him.

For who so euer shall call on the
name of the Lorde, shall be safe. But
how shall they call on him, on whom
they beleue not? How shall they be-
leue on him of whome they haue not
hearde? So then sayeth commeth by
hearynge.

Rom. 14.

Hast thou sayeth: haue it with thy
selfe besoze God. For he that maketh
conscience, is dampned if he eate:
because he doeth it not of sayeth. For
what so euer is not of faith, the same
is synne.

2eb. 10.

The soule shall lyue by sayeth. And
if he wythdrowe him selfe, my soule
shall haue no pleasure in him. We
are not which wythdrow our selues
vnto dampnation, but pertaine to
sayeth, too the wyngynge of the
soule.

1. Cor. 1.

For, by sayeth ye stande.

Ha

S. Pauls Epistle.

Hauinge the same spirit of sayth,
acordyng as it is wrytten : I beleue ^{2. Cor. 4.}
and therfore haue I spoken.
We also beleue , and therfore we ^{psal. 124.}
speake.

Hearinge alwaye, and knowinge ^{2. Cor. 5.}
that as longe as we are at home in
the body, we are absente frome God.

For we walke in sayeth, and see
not.

Prove youre selues whether ye ^{2. Cor. 13.}
are in the sayeth or not, examyn your
owne selues.

I maruayl that ye are so sone tur-
ned from hym that called you in the ^{Gal. 1.}
grace of Christe , vnto another gos-
pell, whiche is nothyng else , but
that there be some whiche trouble
you, and intende to peruert the gos-
pell of Christe.

Nevertheless thoughe we cure
selues , or an Angell from heauen,
preache any other gospell vnto you,
then that whiche we haue preached
vnto you . holde hym as accursed.
As I sayed before , so saye I now
agayne , if anye manne preache
any

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any other thing vnto you, then that
ye haue receaued, holde hym accur-
sed. Preach I mans doctrin or gods?
I certifie you brethren, that the gos-
pell which was preached of me, was
not after the maner of men, neyther
receaued I it of man, neyther was I
taughte it, but receained it by the re-
uelation of Iesus Christ.

1. Cor. 1.

For Goddes sonne Iesus Christ,
which was preached amonge you by
vs (that is to saye by me and Silua-
nus and Timotheus) was not ye
and naye. But in him it is ye, for all
the promises of God, in him are yee,
and are in him amen, vnto the glorie
of God through vs.

Gala. 1.

That I nowe lyue in the flesh I
lyue by the faith of the sonne of God.

Gala. 3.

Euē as Abraham beleued God,
and it was ascribed to him for righte-
ousnesse. Understande therfore, that
they whiche are of sayeth, the same
are the children of Abraham. For the
scripture saue afoze hande, that God
woulde iustifie the heathen through
sayth, and therfore shewed befoze
hande

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hand glad tydings vnto Abraham: **Gene. 25.**
In thee shall all nations be blessed.
So then they whiche be of fayth, are
blessed with faithfull Abraham. For
ye are all the sonnes of God, by the
fayth whiche is in Christe Iesus.

We looke for, and hope in the spi. **Gala. 5.**
rit to be iustified throughte fayth, for
in Iesu Christe, neyther is circumci-
sion anye thinge worth, neyther yet
vncircumcision, but fayth which by
loue is mightye in operatton.

By grace are ye made safe thoroow **Eph. 2.**
fayth, and that not of youre selues.
For it is the giste of God and cometh
not of woakes, least anye man shoud
boaste him selfe.

Let there be but one God, one faith, **Eph. 4.**
one baptisme. All menne haue not
fayeth. **2. Thes. 3.**

If we beleue not, yet abideth he
faythfull, he can not denye him selfe. **2. Timo. 2.**

Of the Definition and
effectes of faythe.

Capitu. 5.

Faith

A. b.

Heb. 11.

Fayth is a sure confidence of things, which are hoped for, and a certayntye of thynges, whiche are not sene. By it the elders were well reported of. Wherfore we sayth we vnderstande that the world was ordeyned by the worde of God: and that things which are sene were made of thynges which are not sene.

By sayeth Abell offered vnto God a more plenteous sacrifice then Cain, by whiche he obtained wytnes that he was righteous, God testifyinge of his gyftes. By whiche also he bringe deade yet speaketh.

By sayeth was Enoch translated, that he should not see death, neyther was he founde, for God hadde taken hym away, before he was taken away, he was reported of that he had pleased God, but withoute sayeth it is impossible to please hym, for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seeke him.

By sayth Iac honoured God, after that he was warned of thynges whiche

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che were not sene, and prepared the Arke to the sauinge of his household, thzoughe the which Arke he condemned the worlde, and became heyer of the righteousnes which cometh by fayeth

By sayth Abzabam, when he was called, obeyed to go out in to a place, which he shoulde afterwarde receiue to inheritaunce, and he wente oute, not knowinge whether he should go.

By sayth he remoued in the lande that was promised vnto him, as into a strange countrey, and dwelt in tabernacles: and so did Isaac, and Jacob heyers with him of the same promises, so he loke for a citie hauing a fundation, whose builder and maker is God.

Thzoughe sayth Sara also receiued strengthe to be with childe, and was deliuered of a childe when she was past age because she iudged him faithfull which had promised.

And therfore sprong ther of one) & of one which was as good as deadde) so many in multitude as y^e starres of the skie, and

The common Places of all
and as the sand of the sea whiche
is innumerable.

Gene. 27.

In faith Abraham offered up Isaac,
when he was tempted, and he offered
him being his only begotten sonne
whiche had receaved the promises,
of whom it was sayed. In Isaac shall
thy seed be called. For he considered
that God was able to raise up again
from death. Wherefore he receaved
him for an ensample. In sayth Isa-
ac blessed Jacob and Esau, concer-
ninge thinges to come.

By sayeth Jacob when he was a
dyinge, blessed bothe the sonnes of
Joseph, and bowed him selfe toward
the toppe of his cepter.

By sayth Joseph when he dyed, re-
membred the departinge of the chyl-
dren of Israell, and gaue commaun-
demente of his bones.

By sayeth Moses when he was
borne, was hydde thzee monethes of
his father and mother. Because they
sawe he was a proper chylde, ney-
ther feared they the kinges comaun-
demente.

S. Pauls Epistles.

By sayeth Moses when he was great, refused to be called the son of Pharaos daughter, and chose rather to suffer aduersitye wyth the people of God, then to enioye the pleasures of synne for a ceason, and esteemed the rebuke of Christe greater riches then the treasure of Egypte, for he had respecte vnto the rewarde.

By sayeth he forsoke Egypte, and feared not the scarcenes of the king, for he endured euen as he hadde sene him which is insensible.

Thoughe sayeth he ordayned the effer lambe, and the effusion of bloud least he that destroyed the first bozne shoulde touche them.

By sayth they passed through the redde sea, as by dype lande, whiche when the Egyptians had assayed to do, they were drowned.

By sayth the walles of Jerico fell downe, after they were compased aboute seuen daies.

By sayth the harlot Raab perished not wyth the vnbeleuers, when she had receaued the spyers to lodginge
peace.

The common places of all
preacheable.

And what shal I moze say, the time
woulde be to shoye fo; me to tell of
Gedeon, of Baruch, and of Samp-
son, and of Zephthae, also of Dauid,
and Samuell, and of the prophetes,
which throughe sayth subdued king-
domes, w;roughte righteousnesse, ob-
tayned the promisses, stopped the
mouthes of Lyons, quenched the vi-
olence of fyre, escaped the edge of
the swerde, of weake were made
stronge, wared valiente in fyghte,
turned to flighte the armyes of the a-
lyentes, and the woman-receaved
they; deade, raysed to lyfe agayne.
And these all throughe sayth obtay-
ned good reporte, and receaved not
the promes, God prouidinge a better
thing fo; vs, that they withoute vs,
shoulde not be made perfects.

Of hope. Cap. 6.

Rom. 5.

Hope maketh not ashamed.
Fo; we are saved by hope.
But hope that is seene is no
hope

S. Pauls Epistles.

hope. For howe canne a manne hope for that whiche he seeth? But and if wee hope for that we see not, then doe we with patience abyde for it. Rom. 3.

Kepeinge in hope. Rom. 12.

What soeuer thynges are wrytten afore tyme, are wrytten for oure learning, that we throughe patience and comferte of the Scriptures might haue hope. The God of hope fylle you wyth all lope and peace in beleuinge: that ye maye be ryche in hope throughe the power of the holye ghoste. Rom. 15.

Let vs not put oure truste in oure selues, but in God, which rayseth the dead to life agayne. 1. Cor. 1.

Such trust we haue throughe Christ to god ward not that we are sufficient of our selues to thinke any thing as it were of our selues, but our abilitie commeth of God. Seinge then that we haue such trust, we be great boldnes. 2. Cor. 3.

For in Christ we haue trust, & accessethroughe confidence by faith on him. Ephe. 3.

And

The common Places of all

Phi. 1.

And therefore wyth all confidence
Christ shall be magnified in my bo-
dy, whether it be throughte lyfe, or
elles death. For Christe is to me life,
and death is to me a vauntage.

Collo. 1.

For the hopes sake, which is laid
vp in store for you in heauen, of whi-
che hope ye haue heard befoze by the
true woꝛde of the gospell.

Phi. 3.

From whence we loke for a sauour
euen the Lorde Iesus Christe, whi-
che shall chaunge our vile bodies that
they maye be fashioned like vnto his
gloꝛious body, according to the woꝛ-
kinge wherby he is able to subdue al
thynges to him selfe.

1. Cor. 9.

For he which eareth shuld eare in
hope, and that he whiche thyetheth
in hope shoulde be partaker of hys
hope.

1. Timo. 4.

This is a sure sayinge and of all
parties woꝛthy to be receaued. For
therefoze we labour and suffer re-
buke because we beleue and hope in
the lyvinge God which is the saui-
our of all men, but specially of those
that beleue.

which

S. Pauls Epistles.

Which hope we haue as an ancre
of the soule bothe sure and Redfaste, **Heb. 5.**
and entringe in to the thinges which
are within the bayle.

Being b2ethzen that by the meanes **Heb. 10.**
of the bloud of Iesu, we may be bold
to enter in to that holye place, by the
newe and lyuinge waye whiche he
hathe p2epared for vs, th2ough the
bayle, that is to saye, by hys fleshe,
and that we haue also an high p2iest,
whiche is ruler ouer the house of God
let vs d2awe nere with a true hart in
a full fayth sp2inkeled in our hartes
frome an euyl conscience, and wa-
shed in oure bodyes with pure water
let vs kepe the p2ofession of our hope
withoute waueringe, for he is faith-
full that p2romised.

We haue confydence because we **Heb. 13.**
haue a good conscience in all thyngs
and a desire to him honestlye.

Caste not awaye therfore youre **Heb. 10.**
confydence, which hath a greate re-
ward to recompence.

Let vs therfore go boldly vnto the **Heb. 4.**
seate of grace, that we maye receiue

The common places of all
mercy and synde grace to helpe in
the tyme of neede.

C Of charitye.
Cap. 7.

Rom. 5.

The charitye and loue of God is
shed abroad in our harts by the
holy ghost which is geuen vnto
vs.

Rom. 8.

For we know that all things work
for the best vnto them that loue God,
which al are called of purpose. Then
who shall separate vs from the loue
of God? Shall tribulation? or anguish
or persecution? eyther hunger? ey-
ther nakednesse: eyther perill: eyther
swearde? as it is written. For thy
sake are we killed all daye longe, and
are coumpted as shepe appointed to
be slayne. Neuerthelesse in all these
thynges we overcome strongly thro-
w we bys healepe that loued vs, yea,
and I am sure, that neyther death,
neyther life, neyther Angels, nor
rule, neyther power neither thynges

Psal. 43.

S. Pauls Epistles.

presente, neither thinges to come
neither strength, neither heigh, nei-
ther loweth, neither any other crea-
ture shall be able to departe vs from
the loue of God, Whelued in Christs
Jesu our Lorde.

Owe nothings to any man, but to **Rom. 13.**
loue one an other. For he that loueth
an other fulfylleth the lawe. For
thou shalt not committe adultery.
Thou shalt not steale, Thou shalt
not beare false witness, Thou shalt
not desyre, and so forth (if there be
any other commaundement) they are
all comprehended in this sayinge:
Loue thy neygbboure as thy selfe.
Loue hurterh not his neygbboure:
Therefore is loue the fulfyllinge of
the lawe.

Let loue be withoute dissimulation.
And be kynde one to an other wyth
brotherly loue. **Rom. 12.**

Be yege seruente in spyste.

Rom. 12.
1. Cor. 6.

He that is ioyned vnto the Lorde,
is one spyste who so loueth God, the
same is known of hym. **1. Cor. 8.**

13. 11.

knowe

The common Places of all

1. Cor. 8.

Knowledge maketh a man swell,
but loue edifieth.

1. Cor. 10.

Let no man seke his owne profit,
but let euerye manne seke an others
wealthe.

1. Cor. 12.

And yet do I shewe you a more ex-
cellente waye. I thoughe I speake
with the tonges of menne and An-
gels, and yet had no charite, I were
ruen, as soundynge byasse, or as a
tinklinge cymball. And thoughe I
coude prophesye, and vnderstand
all secretes, and all knowledge, yea,
if I hadde all sayth, so that I coude
moue mountaynes oute of theyr pla-
ces, and yet had no charite, I wen
nothyng. And thoughe I bestowe
all my goodes to fede the poore, and
thoughe I gaue my bodye euen that
I burned, and yet had no charite, it
profiteth me nothyng. Charite sub-
serueth longe and is courteous, chari-
te enuyeth not, charite doeth no
frowardly, swelleth not, dealeth not
dishonestly, seeketh not her owne,
not prouoked to anger, thinketh not
euill reioyseth not in iniquitye: but

S Paules Epistles.

reioyseth in the truth, suffereth all
thinge, beleeueth all thinges, hopeth
all thinges, endureth in all thinges.
Though the prophesyinge faile o-
ther tonges shal cease, or knowledge
banysh the awaye, yet charitpe falleth
neuer awaye. Nowe abideth sayth,
hope and charitpe, euen these thre,
but the chiefe of theses charitpe.

Labour for loue.

1 Cor. 14.

1 Cor. 16

Let all your businesse be done in
loue. Grete ye one another with an
holy kysse, if anye man loue not our
Lorde Iesus Christe the same be an-
athe manner anatha. My loue be with
all in Christe Iesu.

2 Cor. 6.

Our mouth is open vnto you, our
heartes is made large, ye are in no
strayte in vs, but are in a strayte in
your owne bowelles, hauinge lyke
rewarde with me, I speake as to my
childezen. Set your selues therefore
at large.

2 Cor. 8.

Wherefore shew vnto the in proufe of
your loue & of the reioysinge that we
haue of you, that the congregations
maye see it.

3

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2. Cor. 11.

I am gelous ouer you with Godly
gelousye . In loue serue one ano
ther . For all the lawe is fulfilled
in oure woide . Thou shalt loue thy
neygthboure as thy selfe,

Gal. 5.

Eph. 5.

We ye therefore solowes of God,
as deare chyldren, and walke in loue
euen as Christ loued vs , and gave
hym selfe for vs an offeringe and
sacrifice of a stete sauer to God.

Collo. 3.

Above all these thinges , put on
loue, whiche is the bonde of perfect
nesse.

1. The. 4.

But as touchinge brotherlye loue
ye neede not that I wyte vnto you
For ye are taught of God to loue
one an other : ye and that thyng be
relve ye do vnto all the brethren.

1. Tim. 1.

The ende of the commaundement
is charite , that cometh of a pure
hearte , and of a good consyence,
and of sayeth unsayned , frome the
whiche thinges some haue erred, and
are touned vnto vayne tangling
because they woulde be doctoures of
the scripture, and yet vnderstande
what they speake , neyther wher
the

S. Pauls Epistles.

they asseyme.

Wherefoze let vs consider one an o^r Heb. 10.
ther to pzoouke vnto loue, and too
good woꝝkes, and let vs not foꝝake
the felowſhippe that we haue amonge
oure felues, as the maner of ſome is:
but let vs comfozte one an other, and
that ſo muche the moze, becauſe ye
ſee that the daye draweth nye.

Let brotherli loue continue with you Heb. 13.
Pſ. 2.

And let not euery man loke on his
owne thynges, but on the thynges of
other men.

¶ Of feare Ca.
pitu. 8.

Be not bye mynded, but feare Rom. 11.
ſeing that God ſpared not the
naturall bꝛanches, leaſt hap-
pelye he alſo ſpare not the.

Rulers are not to be feared foꝝ good Rom. 13.
woꝝkes, but foꝝ euill. Wylte thou
be wythoute feare of the power? Do
well then: and ſo ſhalt thou be pꝛai-
ſed of the ſame. Foꝝ he is the mi-
niſter of Godde foꝝ thy wealthe,
B. 1111. but

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but and if thou do euill, then feare:
for be beareth not the sword for nou-
ghte, but is the minyſter of God to
take vengeance on them that doe
euill.

2. Cor. 11.

: But I feare leaſt as the ſerpent be-
guled Cue thoꝝ old in his ſuttelty, euen
ſo your wittes ſhoulde be corrupte
from the ſynglenes that is in Chriſt.

2. Cor. 12.

I feare leaſt when I ſhall come, I
ſhal not find you ſuch as I wold, and
I ſhall be found vnto you ſuch as I
wold not. I feare leaſt peraduen-
ture there be ſounde amonge you de-
bate, enuyſinge, wrath, ſpyte, bac-
byttinges, whiſperinges, ſwellings,
and diſcorde. I feare leaſt when I
come agayne, God bytinge me towe
amonge you, and that I ſhal bewaile
many of them which haue ſinned al-
readye and haue not repented of the
uncleannes, fornication, and wanton-
nes whych they haue committed.

Gala. 4.

I am in feare of you, leaſt I haue
beſolued on you labour in vayne.

Phi. 2.

Wherefoꝛe my dearly beloued woꝛk
your owne ſaluation wpth feare and
trem,

tremblinge.

For whye I was among you in weak
nes, and in fear & in much trembling. i. Cor. 2.

Let vs feare therfore, least any of
vs forsakynge the promise of en- Heb. 4.
trance in to hys rest, shoulde seme to
come behinde and be lacking: for vn-
to you it was declared as wel as vn-
to them.

For if we sinne wyllingely after
that we haue receaved the know- Heb. 10.
ledge of the trueth, there remaineth
no moze sacrifice for synnes, but a
fearefull lookinge for iudgemente,
and violent fyre, which shall deuour
the aduersaries. He that despiseth
Moses lawe, dyeth wythoute mercy
vnder two or thre wytnesses. Of
howe muche sozer punishment sup-
pose ye shall he be counted worthy
whiche treadeth vnder foote the sonne
of God: and scumpteth the bloude of
the Testamente as an vholye thing
wherwyth he was sanctified, and
doth dishonour to the spirit of grace?
It is a fearefull thinge to fall in-
to the handes of the lyvinge God.

Eph. 5.

The common places of all

Wherefoze let vs serue God with
feare and reuerence, submitinge our
selues one to an other in the feare of
God.

**Of humility and againſt
pꝑde. Cap. 9.**

Rom. 12.

IF I ſaye (thoꝛow the grace
that vnto me geuen is) to eu-
ery man amonge you, that no
man eſtyme of him ſelfe moze then it
becometh hym to eſtyme, but that he
diſcretely iudge him ſelf. In gyuinge
honoure, go one befoze an other, be
not hye mynded, but make youre
ſelues equall to the of the lower ſort,
be not wyſe in your owne opinions.
Avenge not youre ſelues, but geue
roome to vnto wyſe.

Gala. 5.

Let vs not be vaine gloꝛious, pꝛoue-
king one an other, and enuyinge one
an other.

Phili. 2.

Let nothinge be done thoꝛow ſtriſe
oꝛ vayne gloꝛye, but in mekenesse of
mynde euerye man eſtyme other bet-
ter then him ſelf. Let the ſame mynde
be

S. Pauls Epistles.

be in you that was in Christe Iesu,
the which made him selfe of no repu-
tation, takinge vpon him the shap
of a seruaunte.

If anye man seme to him selfe that **Gala. 6.**
he is somewhat, when in dede he is
nothinge. He deceaucth him selfe.

Knowledge maketh a man swell. **1. Cor. 8.**

If any man think that he knoweth
anye thinge, he knoweth nothinge
as he ought to knowe.

1. Timo. 6.

If any man teache other wise, and
is not contente with the wholesome
wordes of oure Lorde Iesus Christe,
and with the doctrine of Godlynesse,
he is puffed vp and knoweth nothing,
but wasteth his byaynes aboute que-
stions and rise of wordes, wherof
springe enuy, strife, raylinges, curl
turmylinges, and vayne disbutati-
ons of menne with corrupte myndes
and destitute of the truthe whiche
theynke that lucre is Godlines.

Some swell as thoughe I woulde **2. Cor. 4.**
come no moze to you, but I wil come
to you shortlye, if God wyll. and
wyll knowe, not the wordes of them
which

The common Places of all
whiche swell, but the power, for the
kingedome of God is not in wordes,
but in power.

Of the patience, and tri-
bulations of the electe and
iuste. Capl. 10.

Rom. 5.

We reioyce in tribulation for
we knowe that tribulation
bringeth patience, patience
bringeth experience, experience bring-
eth hope.

Rom. 12.

Deu. 32.

Blesse them which persecute you,
bless, but curse not, recompence no
man euill for euill. For it is writ-
ten, vengeance is myne, and I wil
rewarde, sayth the Lorde, be not o-
uercome of euill but ouercome euill
wyth goodnesse.

1. Cor. 4.

We are reviled, and yet we blesse,
we are persecuted, and suffer it. We
are euill spoken of, and we pray, we
are made as it were the fylthines of
the world, the offscouringe of al thin-
ges, euen vnto this time.

2. Cor. 4.

We are troubled on euery side, yet
are

S. Pauls Epistles.

are we not without shewe. We are
in pouertye, but not bitterly without
somewhat. We are persecuted, but
are not forsaken, we are cast downe,
neverthelesse we perish not. And we
alwayes beare in oure bodies the dy-
singe of our Lord Jesus, that the life
of Jesus mighte appeare in oure bo-
dies. For we that lyue are alwayes
deliuered vnto death for Jesus sake,
that the lyfe also of Jesu, mighte ap-
peare in oure mortall fleshe. So then
death woorketh in vs, and lyfe in
you.

Wherefoze in all thinges let vs be. 2. Cor. 6.
haue oure selues as the ministers of
God, in much patience, in afflictions,
in necessitie, in anguyshe, in stripes,
in prisonmente, in strise, in labour,
in watchinge, in fastinge, in pure-
nesse, in knowledge, in longe suffer-
inge, in kindnes, in the holy ghoſte,
in loue vnfained, in the wordes of
truthe, in honoure and dishonoure,
in euill repoyte and good repoyte, as
disceauers and yet true, as vnkno-
wen, as dyinge, and beholde we yet
lyue,

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lyne, as chastened, and not killed, as
sorrowinge, and yet alwaye merke,
as poore, and yet make many riche,
as hauinge nothinge, and yet posses-
singe all thinges.

2^{pe}. 3.

Wherefore I desire you, that ye
saynte not because of my tribulati-
ons for youre sakes, whiche is youre
praise.

1. The. 1.

And ye became folowers of vs and
of the Lorde, and receaued the word
in muche affliction and trybulation,
with ioye of the holys ghoſte: so that
ye were an ensample to all that be-
leeue in Macedonia and Achaia.
For, frome you sounded oute the
word of the Lorde, not in Macedonia
and in Achaia onely, but in all quar-
ters.

phil. 1.

And that of God. For vnto you it
is geuen, that not onely ye shoulde
belceue in Christe, but also suffer for
his sake, and haue euen the same
syghte whiche ye sawe me haue, and
nowe heare of me.

2. Cor. 11.

For ye suffer foolles gladdelpe,
because that ye your selues are wise.

For

3. Pauls Epistles.

For ye suffer euen if a manne bringe
you into bondage: if a man deuoure:
if a man take: if a manne crafte bym
selfe: if a manne smyte you on the
face.

For ye your selues knowe bre-
thren of oure entraunce in vnto you, 1. Thes. 2.
howe that it was not in vayne, but
euen after that wee hadde suffered
before, and were shamefully en-
treached at Phillippos (as ye well
knowe) then were we bolde in oure
God to speake vnto you the Gospell
of God with muche stryuinge. We
remember brethren our labour and
travayle. For we laboured daye and
nyghte, because we woulde not bee
greauous vnto anye of you, and
preached vnto you, the Gospell of
God. And ye became folowers of
the congregation and church of God,
whiche in Ierolyme are in Christe Je-
su. For ye haue suffered lyke things
of your kinsmen, as we oure selues
haue suffered of the Iewes, which as
they killed the Lord Iesus, and their
owne

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own prophets, euen so haue they persecuted be.

1. Thes. 3.

For when I was with you. I tolde you befoze that we shoulde suffer tribulation, euen as it came to passe, and as ye knowe.

1. Thes. 5.

Therefore haue continuall patience towarde all men, see that none recompence euill for euill vnto any man: but euer folowe that whiche is good, both amonge your selues, and to all men.

2. Timo. 3,

All that wyllye Godly in Christ Iesu, muste suffer persecutions.

2. Cor. 12.

Call to remembraunce the dayes that are passed, in the which after ye hadde receaued lighte ye endured a greate sighte in aduersities, partye whyle all men wondered and gased at you for the shame and tribulation that was don vnto you & partli while ye became companions of them which so passed their tyme. For ye suffered also with those that were in bandes, and toke in worthe the spoylinge of youre goodes and that with gladnes, knowinge in youre selues how that ye

S. Pauls Epistles.

ye had in heauen, a better and an enduring substance.

So that we our selues resort of 2. Thes. 1.
you in the congregations of God, o-
uer your patience and sayeth in all
your persecutions and tribulations
that ye suffer, which is a token of
the righteous iudgemente of God,
that ye are counted worthe of the
kingedome of God, for which ye al-
so suffer.

For ye haue neede of patience, that Heb. 12.
after ye haue done the wyll of God,
ye might receaue the promise.

Other were racked, and would not Heb. 11.
be deliuered, that they might receiue
a better resurrection. Other tasted of
mockinges and scourginges, more,
ouer of bondes and prisonment were
stoned, were beaten a sunder, were
tempted, were slayne wth swordes
walked vpp and downe in theyr
skinnes, in gores skynnes, in neede,
tribulation, and veration, which
the worlde was not worthe of, they
wandered in wilderness, in moun-
taynes, in denes, and caues of the
C. i. carthe.

earth.

Gerb. 12.

And heresofore let vs also (seinge that we are compassed wth so greate a multitude of witnessers) laye alwaye all that p^{re}sseth downe, and the sinne that hangeth on, and let vs renne wth patience vnto the battaill that is set befoze vs, lookinge vnto Iesus the auctoz and finisher of our fayth, whiche for the love that was set befoze him abode the crosse, and despised the same, and is set downe, on the ryght hand of the throne of God. Consider therfore how that he endured suche speakyng against him of synners leaste ye shoulde be wearied and faynte in your mindes. For ye haue not yet resisted vnto bloude sheddingge, stryvinge agaynst sinne. And haue forgotten the consolation, whiche speaketh vnto you as vnto childzen: sayinge, my sonne despise not the challynginge of the Lorde, neither faynte that thou art rebuked of him: For whome the Lords loueth, hym he challyneth, p^{er} and he scourgeth euery sonne that he receaueth.

Con

S. Pauls Epistles.

Continue in the discipline and cha-
steninge of the Lorde, for God offer-
reth hym selfe vnto you as vnto
sonnes. What sonne is that whome
the father chasteneth not? If ye be
not vnder correction (whereof all are
partakers) then are ye bastards and
not sonnes.

Let vs go forth therfore out of the **Feb. 13**
tenthes, and suffer rebuke with him.

My thinketh that God hath set **1. Cor. 4**
forth vs, whiche are Apostles. For
the lowest of all, as it were menne
appointed to death. For we are a ga-
ringe stocke vnto the worlde, and to
the Angels, and to men. We are
fooles for Christs sake, and ye are
wise thorow Christ. We are weak
and ye are strong, ye are honourable,
and we are despised. Euen vnto this
hage we hunger and thyrste, and are
naked, and are buffeted with fittes,
and haue no certayn dwelling place,
and labour workinge with our own
handes.

Wherefore I would not haue you **1g. 2. Cor. 6**
moyant of our trouble which hapened

C. ii.

vnto

The common Places of all

unto vs in Asia. For we were stretched out of measure passing strength; so greatly, that we despaired euen of lyfe. Also we receaved an answer of death in our selues, that we should put our trust in God.

1. Cor. 7.

For when we were come in to Macedonia, oure fleshe had no rest; but we were troubled on euery syde. Outwarde was fpyng, inwarde was feare.

Of iustice. Cap.
pitu. ii.

Rom. 13.

Gue to euery manne therfore his dute. Trybute to whom tribute belongeth: Custome to whom custome is due: feare to whom belongeth: honour to whom honour pertayneth. Owe nothyng to any man, but to loue one an other.

Rom. 15.

For it hath pleased them of Macedonia and Achaia, to make a certayne distribution vpon the poore saintes whiche are at Ierosalem. It hath pleased them berefy, and their detours

S. Pauls Epistles.

houses are they. For if the gentyles be made partakers of their spirituall things, their duty is to minister vnto them in carnall things.

Let euery man abyde in the same ^{1. Cor. 7.} state wherein he is called. Art thou called a seruaunt, care not for it. Reuerthelesse if thou mayest be free, vse it rather. For he that is called in the Lord being a seruaunt, is the Lords freeman. Like wyse he that you called being free, is Christs seruante. ye are dearly boughte, be not mans seruants. Let euery man wherein he is called, therein abide wyth God.

For none of vs lyueth his owne seruante: neyther doeth any of vs dye ^{Rom. 14.} his owne seruante, if we lyue we lyue to be at the Lords wyll. Whether we lyue therefore, or dye, we are the Lords. For Christ therefore dyed and rose againe, that he might be Lord both of the dead and quicke. ^{1. Cor. 7.}

Therefore as the Lord hath called euery person, so let him walke, and so ordayne I in all congregations, if anye man be called beinge circumci-

The common places of all
sed, let him adde nothinge thereto.
If anye be called vncircumcysed,
let him not be circumcised. Circum-
cission is nothing, vncircūcission is no
thing but the obseruation of the com-
maundementes of God.

1. Co. 9.

My defence and answer to them that
aske me is this. Haue we not power
to eate & to drinke: ether haue we not
power to lede about a sister a womā
as wel as other Apostles, and as the
bretthren of the lord and Cephas: E-
ther only I and Barnabas haue not
power this to do: Who goeth a war-
fare any time at his owne cost: Who
planteth a vineyard and eateth not
of the frute: Who feedeth a flocke,
and eateth not of the mylke: Haye I
these thynges after the manner of
menne: Or salethe not the lawe the
same also: For it is wyptten in the
lawe of Moyses, thou shalt not mouell
the mounte of the ore that treadeth
oute the coyne. Doeth God take
thought for oren: Cyther sayth he
it not all together for our sakes: For
our sakes no doubt this is wyntent
that

Deu. 25.

S. Pauls Epistles.

that he whiche eateth shoulde eare
in hope: and that he whiche therseth
in hope, shoulde be partaker of his
hope. If we sow vnto you spiritual
things, is it a greate thing if we
reape youre carnall things? If o-
ther be partakers of this youre po-
wer, wherfore are not we rather?
Nevertheless we haue not bled this
power, but suffer all things leaste
wee shoulde hynder the Gospell of
Christe. Do ye not knowe how that
they whiche minister in the temple
haue theyr syndinge of the temple?
And they which wayte at the altar
are partakers with the altar: Euen
so also byd the Lorde ordayne, that
they which preache the gospell shuld
lyue of the gospell. But I haue bled
none of these things. Neyther wot
I these things that it shoulde bee
so done in me. For it were better
for me to dye, then that anye manke
shoulde take this reioysinge frome
me. In that I preache the Gospell, I
haue nothyng to reioyce of, for neces-
sity is put vnto me, wo is liberto me.

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If I preach not the Gospell. If I
do it with a good wyll. I haue a re-
warde. But if I do it againste my
wyll, an office is committed vnto me.
What is my rewarde then: verelye
that when I preache the gospell, I
make the gospell of Christ free, that
I misse not myne auoydment in the
gospell.

2. Cor. 6.

Beare not a yoke with the vnbele-
uere. For what fellowship hath righte-
ousnes with vnrightrousnes: What
company hath light with darkenes:
What conuention or recorde hath
Christ with Beliall: Either what
parte hath he that beleueth with an
infidell: How agreeth the temple of
God with Idols: and ye are the tem-
ple of the lyuinge God, as sayd God.
I wyl dwel among them, and walke
amonge them, and wil be their God,
and they shall be my people. Where-
fore come oute from amonge them,
and separate youre selues (sayth the
Lord) and touche no vncleane thing,
so wyl I receiue you, and wil be a fa-
ther vnto you, and ye shall be my
sonnes

Leui. 26.

S. Pauls Epistles.

sonnes and my doughters saileth the
Lord almighty.

This I saye. How that he which 2. Cor. 9.
soweth lyttle shall reape lyttle, and
he that soweth plentifullye shall
reape plentifullye. And let euerye
man do accoꝝding as he hath purpo-
sed in his hearte, not groudginge
oꝝ of necessitye. For God loueth a
chearefull geuer.

2. Cor. 8.

For if there be a wyllinge mynde,
it is accepted accoꝝdinge too that a
manne hathe, and not accoꝝdinge to
that a manne hath not. It is not my
mynde that other be set at ease, and Exo. 16.
ye broughte into combaunce. But
that there be egaines nowe at thys
time, that youre aboundaunce suc-
coure theyꝝ lacke, that theyꝝ aboun-
daunce maye supplie youre lacke.
there maye be equalitie, as it is
written, he that gathered much, had
never the moze aboundaunce, and he
y gathered lyttle, had neuerthelesse.

Wherefoze wyte I these thinges
beyng absent. Least when I am 2. Cor. 13.
presente, I shoulde vse sharpenes ac-

C. b. coꝝdinge

The common places of all
cozdng to the power which the lord
hathe geuen me to edifye, and not to
destroye. We canne doe nothings a-
gainste the truth, but for the truth.
I tolde you besore, and tell you be-
sore as absente and now presente, to
them whiche in time passe haue syn-
ned, and to all other, that if I come
agayne, I wyll not spare. Seeke ye
experience of Christ which speaketh
in me?

Gala. 6.

Let euery man proue his owne
woorde, and then shall he haue re-
ioysinge in his owne selfe, and not
in an other. For euery manne shall
beare his owne burthen. We not de-
ceaued, god is not mocked. For what
so euer a manne soweth, that shall he
reape. He that soweth in his flesh,
shall of the flesh reape corruption.
But he that soweth in the spirite,
shall of the spirite reape lyfe euerla-
stynge.

2. The. 5.

We not there fore partakers wyth
them.

1. The. 4.

And that no man goe to farre, and
desfraute his brother in barganinge,
be

S. Paules Epistles.

because the Lorde is a venger of all
suche thinges, as we haue tolde you
befovertime and reffified.

He that doth wronge shal receaue Collo. 3.
for the wronge that he hath done.

If there be any that prouideth not 1. Tim. 5.
for his owne, and namelpe for them
of his housholde, the same denieth
the sayeth, and is woꝛse then an in-
fydele. No man that warreth and is 2. Tim. 2.
geuen to God, entangleth him selfe
with woꝛldye busynesse, and that be-
cause he would please him that hath
chosen him to be a souldioure. And
thoughe a man strue for a matterpe,
yet is hee not crowned, excepte he
strue lawfullpe. The husband man
that laboureth muste fyꝛste reccaue
of the frutes. It is a true sayinge, if
we be deade with him, we also shall
lyue with him. If we be partente,
we shall also raygne with him. If
we denye him, he also shall denye vs.
Studye to helpe thy selfe laudable
vnto God, a woꝛkman that nedeth
not to be a shamed, bandelling the
the woꝛde of truthe iustlye.

This

The common Places of all

Titu. 3.

This is a true sayinge . Of these things I woulde thou shouldest certifie, that they which beleue in God, mighte be diligente to goo forthwarde in good woꝝkes . A man that is giuen to heresye , after the firste and the seconde admonition auoide , remembryng that he that is suche , is peruerfed , and synneth euen damned by his owne iudgemente.

2 Cor. 5.

For it is not possible that they which were once lighted , and haue tasted of the heauenlye giste , and become partakers of the holy ghost , & haue tasted of the good woꝝd of God, and of the power of the world to come , if they fall shoulde be renewed agayne vnto repentance . For as much as they haue (as concerninge them selues) crucified the son of God, a frellhe makinge a mocke of him. For that erth which byneth in the rayne which cometh oft vppon it, and byngeth forth herbes meete for them that byesse it , receaueth blessinge of God . But if it bringe forth thornes and byers , it is reproued

S. Pauls Epistles.

ned, and is nye vnto cursinge, whose ende is to be burned.

Stretch forth therfore the handes Heb. 12.
which were let down, and the weake knees, and see that ye haue streight steppes vnto youre sete, leasse anye haltinge turne you oute of the waye yea let it rather be healed.

Beinge made free frome sinne, ye are become the seruantes of righte Rom. 6.
ousnes. For when ye wer seruants of sinne, ye were not vnder righte ousnesse.

**Of prudence and of the
vice of impudence.
Capitu. 12.**

They that are carnall, are carnallie minded. But they that Rom. 8.
are spirituall, are ghostlye minded. To be carnallie minded, is death. But to be spirituallie minded is life and peace. The wisdom of the flesh, is enemye against God, for it is not obediēte to the lawe of God, neither can be.

For

The common places of all

1. Cor. 10.

For the naturall man perceaueth
not the thinges of the spirite of God,
For they are but foolishnes vnto him.
Neither canne he perceane them, be-
cause hee is spirituallye examyned.
But he that is spirituall, discusseth
al thinges: yet he him selfe is iudged
of no man.

1. Cor. 10.

Wherefore let him that thinketh he
standeth. Take heede leaſt he fall.

1. Cor. 14.

I praise you brethren, that in all
thinges ye are mindfull of me.

Rom. 12.

And let all thinges be done honestly
and in order amonge you.

2. Cor. 13.

And that your seruice be acceptable
vnto God.

Eph. 6.

Knowe ye not youre owne selues
how that Iesus Chriſte is in you ex-
cepte ye be caſt awaye. I truſt ye ſhal
know that we are not caſt alwaies.

Eph. 5.

Beholde how large a letter I have
written vnto you, wth mine ownhand.

Take heede therefore th at ye walke
circuſpectly, not as folke, but as wiſe
redeminge the time, for the daies are
euyl. Wherefore be ye not vniwiſe, but
vnderſtand what the wil of the lord is.

S. Pauls Epistles.

Beware leaste any man come and
deceiue you throughte philosophy and Collo. 2.
deceitfull vanitie, throughte tra-
ditions of men, and ordinaunces af-
ter the world, and not after Christ.
Let no man deceane you, which after
his owne imagination walketh in
the humblenes and holinesse of An-
gels, thinges whiche he neuer saw,
counselle putt typpes with his fleshy
minde, and holdeth not the headde,
wherof all the bodye by ioyntes and
couples receiveth nourishment, and
is knit to order, and encreaseth with
the increasings that cometh of God.
Wherefore if ye be deade with Christ
from ordinaunces of the world, why
are ye leade with traditions of them
that deceiue and save, Touche not,
tast not, handell not: which all perishe
with the blishe of them, and are af-
ter the commaundements and doctrine
of men: whiche thinges haue the si-
militudes of wysedome in chosen ho-
lines & humblenes, and in that they
spare not the body, and do the fleshe
no worship vnto his nede.

Walkes

The common Places of all

Colo. 4.

¶ Make wilselpe to them that are without, and rede me the time. Let your speache be allwaies well sauoured and poudered with salte, that ye maye knowe how to aunswer euery man. The deare bzother Titicus shall tell you of al my busines, which is a faithfull minister, and felowe seruante in the Lord, whom I haue sente vnto you for the same purpose, that he myght knowe how ye do, and mighte comfozte youre hartes with one Onesimus, a faithfull and a beloued bzother whiche is one of you, They shall shewe you of all thinges, whiche are a doinge here. And when the Epistle is red of you, make that it be redde in the congregation of the Laodicians also, and that ye likewise redde the Epistle of Laodicia. And saye to Archippus, take hede to the office that thou haste receaued in the Lord, that thou fulfill it. Remember my hands.

1. Thes. 3.

And we haue sente Timotheus oure bzother and minister of God, and oure labour felowe in the gospell
of

S. Pauls Epistles.

of Christ, to stablysh you, and to comforte you ouer youre sayth. For this cause when I coulde no longer sozbeare, I sente that I mighte haue knowledge of youre faith, least hapely the tempter hadde tempted you, and that oure labour had bene bestowed in vayne. But nowe latelpe when Timotheus came frome you vnto vs, and decalred to vs your faith and your loue, and how that ye haue good remembraunce of vs alwayes, desiringe to see vs as we desire to see you. Wherefoze we had consolation in you, and in all oure aduersity and necessitie, throughe your faith. For now are we alnye if ye stand stedfast in the Loyde.

¶ Timothe, saue that whiche is 1. Timo. 6. geuen the to kepe, and auoid vngheistly banities of voyces and appositions of science falsly so called, whych science whyle some professed, they haue erred as concernynge the sayth.

See thou haue the ensample of the wholesome wordes which thou heardest of me in sayth and loue whych 1. Timo. 1.

The common places of all
is in Iesu Christ. That good thinge
which was committed to thy keepinge,
kepe in the holye ghost, which dwel-
leth in vs.

2. Timo. 2. And what thinges thou haste
harde of me many bearing witnesse,
the same deliuer to saythfull menne,
whych are apte to teache other. Con-
sider what I saye. The Lorde geue
the vnderstandinge in all thinges.

2. Timo. 3. But the euill menne and discei-
ners shall waxe worse and worse,
whyle they decreaue and are deceaued
them selues. But continue thou in
the thinges whiche thou haste lear-
ned, whiche also were committed
vnto thee, scynge thou knowest of
whome thou hast learned them. And
for as muche as thou haste knowen
holye scripture of a chyld, whych is
able to make the wise vnto saluation
thorow the faith which is in Christ
Iesu.

Heb. 3. Wherefore holy brethren parta-
kers of the celestiaill callynge, consi-
der the embasidoure and the p[re]s-
ent of oure profession Christ Iesus, whi-
che

S. Pauls Epistles.

he was faetifull to him that made
hym, euen as was Aries in all bys
house. Take heede byethren, that
there be in none of you an euill hart
in unbeliefe that he shoulde departe
frome the liuinge God, but exhozte
one an other dailye, while it is called
to daye, least anye of you ware hard
harted thowhe the deceptfulnesse of
synne.

Let no man deceane you with vaine Ephe. 5.
wordes.

Proupdinge afoze hande then Rom. 12.
ges honest not onelye in the syghte
of God, but also in the syghte of all
menne.

**Of wisedome and of the
faute of foolishnesse.
Capitu. 13.**

The inuisible thinges of God,
are vnderstande and scene by Rom. 2
the woꝝkes frome the creation
of the woꝝlde. So that when they
compted them selues wyse, they be-
came fooles.

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Rom. 16.

I woulde haue you wise vnto that which is good, and to be innocent as concerning euill.

1 Cor. 1.

For Christe sente me not to baptise but to preache the gospell, not with wisdom of wordes, leaste the crosse of Christ shoulde haue be made of none effecte. For the preachinge of the crosse is to them that perperthe foolishenes, but vnto vs which are

1sa. 29.

saued it is the power of God. For it is written: I will destroye the wisdom of the wyse, and will cast away the vnderstandinge of the prudente. Where is the wyse? Where is the scribe? Where is the searcher of the worlde? Hath not God made the wisdom of this worlde foolishnes? For when the worlde throught wisdom kneleue not God, in the wisdom of God it pleased God throught foolishnes of preachinge to saue them that beleue. For the Jewes require a signe, and the Grekes seke after wisdom. But we preache Christ crucified, vnto the Jewes an occasion of fallinge, and vnto the Grekes foolishnes

S. Pauls Epistles.

ness: but vnto them which are called
bothe of the Jewes and Greeces, we
preach Christ the power of God, and
the wisdom of God. For the fool-
lishnes of God, is wiser then men,
and the weakenes of God is stronger
then men. And vnto hym pertaine ye
in Christ Iesu, which of God is made
vnto vs wisdom, and also righte-
ousnesse, and sanctifyinge, and re-
demption. That accordinge as it is *Iere. 9.*
written, he which reioyseth, should
reioyce in the Lord.

That we speake of, is wisdom
amonge them that are perfecte: not *1. Cor. 2.*
the wisdom of this worlde, neither
of the rulers of this worlde (which
go to nought) but we speake the wis-
dome of God, which is in secrete and
lyeth hydde, which God ordayned
before the worlde, vnto oure glory:
which wisdom none of the rulers
of the worlde knowe. For had they
known it, they would not haue cru-
cified the Lord of glory. But God
hath opened it vnto vs by his spirite.
For the spirite searcheth all thynges

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pra, the bottome of Gods secretes.
 For what manne knoweth the thinges of a manne, save the spirit of a manne whiche is with in him: Euen so the thinges of God, knoweth no manne, but the spirite of God. For we haue not receaved the spirite of the woꝛlde, but the spirite whiche commeth of God, for to knowe the thinges that are geue vs of God, whiche things also we speake, not in the common woꝛdes of mannes wyse- dome, but with the common woꝛdes of the holy ghoſt, makinge spirituall comparifons of spirituall thinges, for who knoweth the munde of the Lord, other who ſhall infoꝛme him. But wee vnderſtande the mynde of Chꝛiſte.

1. Cor. 3.

Psal. 93.

Iob. 5.

For anye man ſeme wyſe amonge you, let him be a foole in this woꝛld, that he maye be wyſe. For the wiſedome of this woꝛlde, is fooliſheneſſe with God. For it is writien. he com, paſſeth the wiſe in their craftineſſe. And agayne, Godde knoweth the thoughtes of the wyſe that they be vayne.

bayne.

If anye man be ignoraunte, let ^{1. Cor. 14.} him be ignoraunte.

But we all behold the glozy of the ^{2. Cor. 3.} Loꝛd with hys face open, and are chaunged vnto the same ſymilitude, from glozy to glozpe, euen of the ſpīrite of the Loꝛd.

For it is God that commaunded the ^{2. Cor. 4.} lighte to ſhynē oute of darkenneſſe, whiche hathe ſhyned in oure hartes, for to geue the lighte of the knowlodge of the glozpe of God in the face of Jeſus Chriſte. We haue this treaſure in euerthen veſſelles that the excellentē power of it, might appeare to be of God, and not of vs. Wherefoꝛe we are not wearyed, but thoughē our outwarde manne perſhe, yet the inwarde manne is renewed daye by daye, whyle wee looke not on the thynges whyche are ſene, but on the thinges which are not ſene. For thinges which are ſene, are tempoꝛall, but thinges which are not ſene are eternall.

D. liii.

Wheſt.

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Co. 15.

Wherfoze hence foozth knowe we
no man after the fleſhe . In ſo much
thoughe we haue knowen Chriſt af-
ter the fleſh, now hence foozth knowe
we him ſo no moze.

Eph. 1.

For wbye the grace of God, is ſhed
on vs abundantely in all wiſedome
and perſeuerance . And hath ope-
ned vnto vs the miſterye of his wyll
acordinge to his pleaſure, and pur-
poſed the ſame in him ſelfe, to haue
it declared, when the time were full
come, that all thinges, bothe the
thinges which are in heauen and alſo
the thinges whiche are in earthe
ſhoulde be gathered together euen in
Chriſt.

Eph. 3.

For this cauſe I Paule am in the
bonds of Ieſus Chriſt, for your ſakes
which are heathen, if ye haue hearde
of h^e miniſtration of the grace of god;
which is geuen me to you ward. For
by reuelation ſhelved be this miſterye
vnto me, as ye readinge maye knowe
myne vnderſtanding in the miſterye
of Chriſt. Which miſterye to other
generations was not opened, as it is
nowe

S. Pauls Epistles.

now declared vnto his holy Apostles
and prophetes by the spirit : that the
gentyles should be inheritous also,
and of the same body, and partakers
of his promise that is in Christ, by
the means of the gospell, where of
I am made a minister, by the gyfte
of the grace of God, geuen vnto me
through the working of his power.
Vnto me the least of all sayntes this
grace is geuen that I shoulde preach
amonge the gentiles the vnsearche-
able riches of Christ, and to make all
men see what the felowshippe of the
mystery is, whiche frome the begin-
ninge of the worlde had bene hydde
in God, which made all thinges tho-
rogh Iesus Christ, to the intente
that nowe vntoo the rulers and po-
wers in heauen mighte be knowen
by the congregation, the manyfolde
wisdom of God, accoꝝdinge to the
eternall purpose, which he purposed
in Christ Iesu our Lord.

For I thynke all thinges but losse Phil.
for that excellent knowledges sake of
Christ Iesu our Lord.

whose

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Collo. 1.

Whose gospel is preached among all creatures whiche are vnder heauen, whereof I Paule am made a minister according to the ordinance of God, whiche was geuen me vnto you warde, to fulfill the woorde of God, that miserie bydde sence the worlde began, and sence the beginninge of generations, but nowe is opened vnto his saintes to whome God would haue knowne the glorious riches of this miserie amonge the gentiles, whiche riches is Christ in you, the hope glorie, whome we preach, warninge all menne in all wisdom and teachinge all men, to make them perfecte in Christe Iesu. Wherein I also laboure and stryue euen as far sooth as his workinge worketh in me myghtelye.

Collo. 1.

That they might be comforted, and knyt to gether in loue, and in all riches of full vnderstandinge soz too knowe the misery of God the father and of Christe, in whome are bydde all the treasures of wisdom and knowledge. This I saye leaste any man

S. Pauls Epistles.

man shoulde beguyle you with enty-
sing wordes. For though I be absent
in the fleshe, yet am I p̄sent with
you in the sp̄ite, ioyning and behol-
ding the order that ye kepe, and your
stedfast sayth in Christ.

Let the worde of Christe dwell in Collo. 3.
you plenteously in all wisedome.

Unghostly and bayne boyces passe 2. Tim. 2.
ouer, for they shal encrease vnto grea-
ter vngodlines, and they woordes
shall frete euen as doeth a cancre, of
whose number is Hymeneus and
Philetos, whiche as concerninge
the truthe haue erred, sayinge, that
the resurrection is passe alreadye,
and doe destroye the sayth of dyuers
personnes. But the sure grounde
of God remayneth, and hath this
seale, the Lorde knoweth them that
are his, and let every man that cal-
leth on the name of Christe, departe
frome iniquity. 2. Tim. 3.

As Iannes and Iambyses withstode
Moses, and so do these resist the truth,
inennē they are of corrupte mindes,
and

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and letwde as concerninge the sayth.
but they shall pzenayle no longer.
For their madnes shall be vttered vn
to all men as theys was. But thou
hast scene the experience of my doc-
trine. But continue thou in the thin-
ges whych thou hast learned, for all
scripture geuen by inspyzation of
God, is profitable to teache, to im-
pone, to amende, and to instructe in
righteousnes that the manne of God
maye be perfecte and pzeared vnto
all good woꝝks.

Of Obedience.

Capitu. 14.

Rom. 3.

WE knowe that what soeuer
the lawe sayeth, he sayeth
it to them which are vnder
the lawe: that all mouthes maye be
stopped, and all the woꝝld be subdu-
ed to God.

Rom. 5.

As by the synne of Inobedience of
one man, condemnation came on al
men, euen so by the obedience of one
shall manye be made righteous.

Re.

S. Pauls Epistles.

Remember ye not howe that to
whom so euer ye exhibit and commit **Rom. 6.**
your selues as seruants to obey, his
seruantes ye ar to whome ye obey:
whether it be of sinne vnto death, or
of obedience vnto righteousness: God
be thanked, that though ye were
once the seruants of synne, ye haue
yet obeyed with hart vnto the forme
of doctryne where vnto ye were deli-
uered.

Let euerye soule submit him selfe
vnto the autority of the hies powers, **Rom. 13.**
for ther is no power but of God. The
powers that be, are ordained of God.
Who soeuer therfore resisteth power
resisteth the ordinance of God. And
they that resist, shall receaue to them-
self dampnation. Wherefore ye must
needes obey, not for feare of venge-
aunce onely, but also because of con-
science. And euen for this cause pay
ye tribute. For they are Goddes
ministers, seruinge for the same pur-
pose.

Youre obedience is knowen in all **Rom. 16.**
places,

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1. Cor. 16.

Brethren (ye knowe the house of
Stephana, Fortunatus, and Acha-
cus, howe that they are the first frui-
tes of Achaia, and that they haue ap-
pointed them selues to minister vn-
to the sainctes) I beseeche you, that
ye be obedient vnto such, and too
all that healps and laboure. Look
therfore that ye know them that are
such.

1. Cor. 7.

Thus inwarde affection is now
more abundaunte toward you, when
he remembreth the obedience of eu-
ery one of you, howe with feare and
tremblinge ye receaued him.

Gala 3.

O foolish Galatians: who hath
bewitched you, that ye shoulde not
believe and obey the truth? before
whose eyes Iesus Christ was descri-
bed, and amonge you crucified.

Gala. 5.

He did runne well, who was
a let to you, that ye shoulde not obey
the truth? Even that counsaile
that is not of him that called you. A
litle leuen doeth feruent the whole
lombe of dowe.

pbl. 2.

Wherefore my dearly beloved, as

S. Pauls Epistles.

ye haue alwayes obeyed , not when
I was presente onelye , but now
much more in myne absence. Euen
so. &c.

For ye know and remember what
commaundementes we gaue you in
oure Lord Iesu Christ. He therfore
that despyseth these , despyseth not
manne , but God , whiche hath sent
and geuen bys holpe sppyte amonge
you. 1. Thes. 4.

Therfore byetern stande fast, and
keepe the traditions and ordinaun-
ces whiche ye haue learned, whether
it were by our preachinge , or by our
Epistle . 2. Thes. 2.

We haue confidence thow we the
Lord to you warde , that ye both do,
and wyll doe that , whiche we com-
maunde you . If any man obey not
oure saynges , sende vs woorde of
hym by a letter, and haue no compa-
nye with hym, that he maye be asha-
med, and coumpt him not as an ene-
mye, but warne him as a brother. 2. Thes. 3.

This commaundement commit I
vnto the sonne Timothee accordinge. 1. Timo. 1.

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to the prophetes which in time past
were prophesied of the, that thou in
them shouldest fight a good fight, ha-
ving faith and good conscience, whi-
che some haue put away from them,
and as concerninge sayth haue made
shipwreke. Of whose number is Hy-
meneus and Alexander which I haue
deliuered vnto Satban, that they
might be taught not to blaspheme.

1. Timo. 4.

Such things commaund and teach.
Let no man contempne thy yowth,
but be vnto them that beleue, an ex-
ample, in woꝛde, in conuersation,
in loue in spirite, in sayth, and in
purenesse.

1. Timo. 5.

Priestes that rule wel, are woꝛthy
of double honoure, most specialllye
they which labour in woꝛde and in
teachinge. For the scripture sayeth.

Deu. 25.

Luc. 10.

Thou shalt not moue the mouthe
of the ore that treadeth out the corne.
And the labourer is woꝛthy of his
rewarde. I testifie before God, and
the Lorde Iesus Christ, and his elect
Angelles, that thou obserue these
things withoute hasty iudgemente,
and

S. Pauls Epistles.

and do nothinge parcialle.

I geue the charge in the sight of 1. Timo. 6.
God, which quickeneth all thinges,
and befoze Iesus Ch:iste, which vn-
der pontius pilate witnessed a good
witnessinge, that thou kepe the com-
maundement, and be wythout spotte
and vnbreakeable, vntyl the appea-
ringe in oure Lord Iesus Ch:ist.

There be manye disobediente, and Titu. 2.
talkers of vanitie, and dysceauers,
namelye they of the cyrcumcysion,
whose mouthes muste bee stopped,
whiche peruerste whole houses, tea-
chinge thinges whiche they oughte
not because of fylthyre lucre. One be-
pyng of them selues whiche was a
poynthe of theyr owne, sayed. The
Cretaynes are alwayes lyars, euill
beastes, and slowe belies. This wit-
nesse is true, wherfoze rebuke them
sharpe, that they maye be sounde
in the sayeth, and not takinge heede
too helmes fables, and commaunde-
mentes of men that tourne from the
truthe.

These thinges speake, and exhort.

C. i.

and

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and rebuke with al commandinges.
Se that no man despise the.

Tim. 3.

Warne them that they maye sub-
mitte them selues to princes and po-
wer, to obey the officers, that they
be readye vnto all good woakes, that
they speake euill of no manne, that
they be no fygbters, but softer, they
wyng all meakenes vnto all men.

Phil. 1.

Whoughe I be holde in Chayn to
enioyne the that, whiche becommeth
thee, yet for loues sake I rather be-
sech the trauailing in thine obedience,
I wrote vnto thee, knowinge that
thou wilt do more then I saye for.

Heb. 2.

Therefore we oughte to geue the
more heede to the thynges we haue
hearde, leaue we perishe. For if the
wordes whiche was spoken by An-
gels was stedfast, so that euery trans-
gression and disobedience receaued a
iuste recompence too rewarde: howe
shall we escape if we despise to great
saluation?

Heb. 5.

Although Christ were Gods sonne
yet learned he obedience by the thin-
ges whyche he suffered, and was
made

S. Pauls Epistles.

made perfecte, and the cause of eternall saluation vnto all them that obey hym.

Forer since we hadde fathers of our owne flesh which corrected Heb. 12. vs, and we gaue them reuerence, shoulde not we muche rather be in subiection vnto the father of spirituall gyftes, that we myght lyue? And they verelpe for a fewe dayes nurterd vs after their owne pleasure: but he learneth vs vnto that whiche is profitable, that we might receiue of his holinesse. Se that ye despyse not him that speaketh. For if they escaped not whiche refused him, that spake on earth, much more shall we not escape, if we turne away from him that speaketh fro heauen, whose voice then shooke the earth, & now declareth sayinge, yet once agayne will I shake, not the earth onely, but also heauen. And that hee sayeth yet once more, signifieth the removinge away of those thynges which are shaken, as of thynges whiche haue ended theyr course, that the
C. ii. thyn.

The common Places of all
things whiche are not shaken maye
remany.

1. Cor. 11.

I comende you byethen that ye kepe
precepts and ordinaunces such as I
deliuered them to you.

Of pittye and mercy.

Capitu. 15.

Rom. 12.

BE merve wyth them that are
merve, weepe wyth them that
wepe. If thynne enemye hon-
ger, feede him. If he thurste, geue
him drinke, so; in so doyng, thou
shalt heape coles of fyre on his head.

Rom. 14

Him that is weake in the sayeth
receaue vnto you, not in disputinge
and troubling his conscience.

Rom 15.

We which are stronge, oughte to
beare the fragylnes of them which are
weake, and not to stand in oure owne
confortes. For Christe pleased not
him selfe, but as it is wrytten. The
rebukes of them which rebuke thee,
sell on me. Wherefore receaue ye one
an other as Christe receaued vs, to
the prayse of God. It hath pleased
them

Psal. 67.

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them of Macedonia and Achaea too
make a certayne distribution vppon
the pooze saynctes which are at Je-
rusalem.

I commende vnto you Phoebe our
syster (which is a minister of the con-
gregation of Cenchrea) that ye re-
ceiue her in the Lorde, as it becom-
meth saynctes, and that ye assiste her
in what soeuer businesse she needeth
of your ayde. For she hath succoured
many and mine owne selfe. Rom. 16.

Of the gatheringe for the saynctes
as I haue ordayned in the congrega-
tion of Galacia, euen so do ye, vpon
some sonday let every one of you put
asyde at home, and laye vp what so
euer he thinketh mete, that there be
no gatheringes when I come. When
I am come, who so euer ye shall a-
lowe by youre letters, them will I
sende to bringe youre liberalitie vn-
to Jerusalem. And if it be mete that
I go, they shall go with me. If Ti-
motheus come, let that he be without
feare wth you, for he worketh the
worke of the Lorde as I do. Let no
C. iij. man

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man despise him, but conuaye him
thence in peace, that hee maye come
vnto me. I am glad of the comming
of Stephana, Fortunatus, and A-
chaicus. For that whiche was lac-
kinge on your part, they haue sup-
plied. They haue comforted my spi-
rite and youres.

2. Cor. 2.

If anye man hath caused sorowe,
the same hath not made me sorre, but
partlye, leaſte I ſhoulde greue you
all. It was ſufficiente vnto the ſame
man that he was rebuked of manye.
So that now contrarie wyſe ye ou-
ghte to forgiue him and comforte
him, leaſt that ſame perſonne ſhoulde
be ſwalowed vpp with ouer muche
beauiynes. Wherefore I exhort you
that loue maye haue ſtrength ouer
hym. For this cauſe verelye dyd I
wyte, that I myghte knowe the
prooſe of you, whether ye ſhoulde be
obediente in all thinges. To whom
ye forgiue anye thyng, I forgiue
also. And verelye if I forgiue anye
thinge, to whome I forgiue it, for
your ſakes I forgiue it in the name
of

S. Paul's Epistles.

of Christ, I am sure Satan should prevent
vs. For his thoughts are not unknown
vnto vs.

And I after the truthe beare 2. Cor. 8.
record vnto the congregation of Ma-
cedonia, that beyonde their power,
they were wyllinge of their own ac-
corde, and prayed vs with greate in-
stance, that wee woulde receaue
theyr benefyte, and suffer them too
be partakers wyth other in mynys-
tryng too the saynctes. And thys
they dyd, not as we looked for, but
gaue theyr owne selues firste to the
Lorde, and after vnto vs by the wyll
of God, so that wee coulde not but
despyre Christ to accomplish the same
beneuolence amonge you also, e-
uen as he had begonne. Nowe ther-
fore as ye are ryche in all parties in
sayeth, in woꝛde, in knowledge, in
all feruentnes, and in loue, which
ye haue too vs: euen so see that ye
be plenteouse in thys beneuolence.

This saye I not as commaun-
dyng, but because other are so fer-
uente, therefore prone I youre loue
C. lill, whe.

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Whether it be perfecte or no. And I
geue counsayl hereto. For this is ex-
pediente for you, which beganne not
to do onelye, but also to wyll a yere
ago. Nowe therfore performe the
the dede: that as there was in you a
readynes to wyll, even so ye maye
performe the dede of that whiche ye
haue. Thanks be to God, whiche
put in the hearte of Titus the same
good mynde towarde you, for he of
hys owne accorde, came vnto you.
We haue sente with hym that bro-
ther, whose laude is in the gospell,
thowt we oute all the congregations:
and not so onelye, but is also chosen
of the congregations to be as felowe
with vs in oure iourney concerninge
this bencuolence that is ministered
by vs vnto the prayse of the Lorde,
and after oure destinate and prompt
minde, eschuinge this, that any man
shoulde rebuke vs in this plentuous
distribution that is ministered by vs:
and therfore make prouision for bo-
nest thinges, not in the sight of God
onely, but also in the sighte of men.

We

S. Pauls Epistles.

We haue sent with him a brother of ours, whom we haue oft tymes proued diligent in many thinges, but nowe muche moze diligente. The greate confidence wherbye I haue in you, hath caused me this to do: partlye for Titus sake whiche is my fellowe, and heauper as concerninge you, partlye because of other whiche are our brethren and the messengers of the congregations, and the glorie of Christe. Wherefore shewe vnto them proufe of youre loue, and of the reioysynge that we haue of you, that the congregations may see it.

Of the ministringe to the sayntes². Co. 9.
It is but superfluous for me to write vnto you, for I knowe youre readiness of minde wherof I boast my self vnto them of Macedonia. For Achaia was prepared a yere ago, and your feruentnes hath prouoked manie. Neuerthelesse yet haue I sent these brethren, least oure reioysinge ouer you shuld be in vaine in this behalfe, and that ye (as I haue sayd) prepare youre selues leaste peraduenture if

C. v.

they

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they of Macedonia come wyth me,
and sende you vnprepared, the boaste
that I made in this matter shoulde
be a shame to vs, I saye not to you.
Wherefoze I thoughte it necessa-
rye to exhorte the betheren to come
befoze hande vnto you. For to pre-
pare youre good blessinge prompted
afoze, that it myghte be readye, so
that it be a blessinge, and not a de-
fraudinge. For the office of this mi-
nistration, not onely supplieth the
neede of the saintes, but also is a
bundaunt therein, that for this lau-
dable ministringe, thanks might be
geuen to God, of manye. Whiche
praple God for the obedience of your
professinge the gospell of Christ, and
for youre singlenes in distributinge
to them and to all men: and in these
prayers to God for you, longe after
you, for the abundaunt grace of God
geuen vnto you.

2. Cor. 11.

Would to God, ye could suffer me
a little in my foolishnes, yea and I
pray you forbear me.

Gala. 6.

Bear ye one an others burthen, and
so

¶ S. Pauls Epistles.

so fulfill the law of Christ. Let him that is taught in the word, minister unto him y^e teacheth him, in all good things. Brethren if any man be fallen by chaunce in to any fault, ye which are spiritual helpe to amend him in the spirit of mekenes, considering thy selfe, least thou also be tempted.

Let him that stole steale no more, Ephe. 4. but let him rather labour with his hands some good thing, that he may haue to geue to him that nedeth. Be ye courtious one too an other, and mercifull, forgiuinge one an other euen as God for Christs sake forgauē you.

I supposed it necessarye to sende Phile. 2. brother Epaphroditus vnto you, my companion in labour and felowe souldiour, youre Apostell, and my minister at my nedes. For he longed after you, and was full of heavines, because ye hadde hearde saye that he shoulde be sycke. And no doubt he was sicke, and that nye vnto death, but god had meriti on him, not on him only, but on me also, lest I shuld haue
so.

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for we vpon for we. I sent him then
for the diligentiar, that when ye
shoulde se him, ye mighte reioyce a
gayne, and I mighte be the lesse so
rowfull. Receaue him therfore in
the Lord with all gladnes, and make
muche of suche, because that for the
woke of Christe he wente so farre,
that he was nye vnto deathe, and re
garded not his lyfe, to fulfill that
seruice which was lackinge of yours
parte towarde me.

Phi. 4.

¶ Ye & I besech the Germane my yoke
felowe, helpe those which laboured
wyth me in the Gospell, and wyth
Clement also, and with other my la
bour felowes, whose names are writ
ten in the booke of lyfe. I reioyce in
the Lord greatlye, that now at the
laste ye are reuiued agayne too care
for me, in that, wherein ye were al
so carefull, but ye lacked oportunitie.
I speake not because of necessitie.
For I haue learned in what soeuer
estate I am, there with to be content
notwithstanding ye haue well done
that ye bare part with me in my tri
bula

S. Pauls Epistles.

bulation. Ye of Philippios knowe
that in the beginning of the gospel,
when I departed from Macedonia,
no congregation bare parte with me
as concerninge geuinge and recea-
uinge but ye only. For when I was
in Thessalonica, ye sente once and
afterwarde agayne vnto my nedes:
not that I desire gyftes, but I desire
aboundante frute on youre parte. I
receaued all and haue plenty, I was
euen fylled after that I had receaued
of Epaphroditus, that came frome
you an odour that smelleth swete, a
sacrifice accepted and pleasaunte to
God.

We praye you bzethren, comfozte i. Thes. 5.
the feble minded, reccaur the weake.

For God is not vnrighteous that Heb. 6.
he shoulde forget youre woꝝke and
labour that pꝛocadeth of loue, whi-
che loue ye shew in his name, which
hane ministred vnto the sayntes, and
yet minister. Yea and we desyre that
euerye one of you shewe the same di-
ligence, to the stablishing of hope: e-
uen vnto the ende.

For

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Heb. 13. For ye had pittie on them that were in bandes.

Heb. 13. Be not forgetfull to kepe hospitalitie and lodge straungers, for thereby haue diuers receaued Angels into theyr houses vnwares. Remember them that are in bondes, euen as though ye were in bonde with them. Be mindefull of them which are in aduersitee, as ye which are yet in your bodies. To do good and to distribute forget not, for with suche sacrifices God is pleased. I beseech you brethren suffer the wordes of exhortation.

1. Timo. 4. Exercise thy selfe vnto Godlynesse. For bodily exercise profiteth little: but Godlinesse is good vnto all thinges, as a thinge which hath promyses of the life that is now, and of the life to come.

Of temperaunce and sobrietie, and of bodily castigation.

Capit. 16.

Rom. 8. **B**rethren we are now debtters not vnto the flesh, to liue after the flesh. For if ye liue after

S. Pauls Epistles.

ter the flesh, ye must dye. But if ye
mortifye the dedes of the bodye, by
the helpe of the spirit, ye shall liue.

I beseeche you therfore brethren, by Rom.12.
the mercifulnesse of God, that ye
make your bodies a quicke sacrifice
holy, and acceptable vnto God.

And make not prouision for the flesh Rom.13.
to fulfill the lustes of it.

He which is weake eateth earbes. Rom.14.

It is good neither to cate flesh, ney Rom.14.
ther to drinke wyne.

I therfore tame and chast my bo, 1. Cor. 9.
dye, and bringe it in to subiection,
lest after I haue preached to other I
my self should be a castaway.

Therfore let vs behaue our selues 1. Cor. 6.
as the ministers of God in seruises,
in chastite, in watchinge.

And let vs cleanse our selues from al 2. Cor. 7.
filthines of the flesh and spite.

I say walke in the spirit, and ful, Gala. 5.
fill not the lustes of the flesh, for the
flesh lusteth contrarie to the spirit
and the spite contrarie to the flesh.

These are contrarie one to the
other, so that ye canne not doe that
which

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whiche ye woulde. They that are
Christis haue crucified the flesh with
the appetites and lusts.

Eph. 2.

In the which in time passed ye wal-
ked accordinge too the course of this
worlde, and after the gouernours
that ruleth the ayre, the spirite that
nowe worketh in the chyldren of vn-
beliefe, amonge whiche we also had
our conuersation in time past, in the
lusts of oure flesh, and fulfilled the
will of the flesh and of the mynde:
and were naturallie the chyldren of
wrathe, euen as well as other.

Eph. 4.

This I saye therefore and testifie
in the Lorde, that ye hence forth
walke not as other gentiles walke.
in vanitie of their mynde, blinded
in their vnderstanding, beinge strann-
gers from the life whiche is in God
thorow the ignoraunce that is in
them, because of the blindenesse of
their heartes: whiche beinge past re-
pentance, haue geuen them selues
vnto wantannes, to worke al maner
of vncleannes, euen with greedines.
But ye haue not so learned Christe

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It so be ye haue heard of him and are
sought in him, euen as the truthe
is in Iesu, to laye from you that olde
man, which is corrupte thorow the
deceauable lustes.

For many walke, of whom I haue Phi. 3.
tolde you often, and nowe tell you
weepinge, that they are the enemies
of the crosse of Chyste, whose ende is
dampnation, whose God is their be-
lye, and whose glozpe is their shame,
which are woꝝdlye minded

Fortifye therfoze youre members Collo. 3.
which are on the earth fornication,
vncleynesse, vnnaturall luste, euyl
concupiscence, For whiche thinges
sake, the wyꝛath of God commeth on
the chyldꝛen of vnbellefe, in whych
thinges ye walked once, when ye li-
ued in them.

For this is the wyll of God, euen 1. Thes. 4.
that ye shoulde be holpe, and that ye
shoulde abstaine frome fornication,
that euerye one of you shoulde knowe
howe to kepe his vessell in holynesse
and honoure, and not in the luste of
concupiscence, as doo the heathen
F. 1. which

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which knowe not God.

1. Thes. 5.

Wherefoze let vs not slepe as other
do, but let vs watche and be sober.

1. Timo. 5.

Kepe thy selfe pure and chaste,
drinke no longer water, but vse a lit-
tle wine for the stomacke sake, and
thine often diseases.

2. Timo. 4.

Be sober.

Lev. 12.

Let ther be no fornicatoz or vnclean
personne, as Esau, whiche for one
breakfast solde his byrth righte. We
knowe how that after ward when he
woulde haue inherited the blessinge,
he was put by, and he found no mea-
nes to come therby again, no though
he desired it with teares.

Ephe. 5.

Wherefoze be not drunken with wine
wherin is erre.

Agaynst the byces of
the flethe. Capit.

ru. 17.

Rom. 1.

They serued the creatures more
then the maker. For this cause
God gaue them by vnto them
full lustes, for euen their women did
change

S. Pauls Epistles.

change their naturall vse vnto the
vnnaturall. And lyke wise also the
men leste the naturall vse of the wo-
man, and bzente in their lusses one
an other. And manne with manne
wroughte filthines, and receaued in
them selues the rewarde of their ex-
tour as it was accoꝝdinge.

Let not sin ragine therfoze in your **Rom. 6.**
mortal bodies that ye shuld therun-
to obey in the lusses of it, nether geue
ye youre members as instrumentes
of vnrightheousenesse vnto synne: I
speake grossely because of the infyr-
mitie of youre fleshe. As ye haue ge-
uen your members seruaunts to vn-
clennes and to iniquitye, frome ini-
quitye vnto iniquitye, even so now
geue your members seruaunts vnto
vnrightheousnes that ye may be sanc-
tified, what frute had ye then in those
thyngs wherof ye are now ashamed?
For the end of those thyngs is death.

For the rewarde of synne is death. **Rom. 6.**

They that are geuen to the fleshe, **Rom. 8.**
can not please God, But ye are not
geuen to the flesch, but to the spirite,

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it so be that the spirite of God dwell
in you. Therefore we are now deto-
ours not to the flesh, to lyue after
the flesh, for if ye lyue after the flesh,
ye muste dye, but if ye mortifye the
deedes of the body, by the helpe of the
spirite ye shall lyue.

Rom. 13.

Not in eatinge and drinking, nei-
ther in chamburinge, and wantan-
nesse, but put ye on the Lorde Jes-
us.

1. Cor. 5.

There goeth a common sayinge,
that there is fornication among you,
and suche fornication as is not once
named among the gentiles, that one
shoulde haue his fathers wife. And
ye swell, and haue not rather so-
wed, that he which hath done this
deede, mighte be put frome amonge
you. For I verely as absente in bo-
dye, euen so presente in spirit, haue
determined alreadye, as though I
were presente of him that hath done
this dede, in the name of oure Lord
Jesus Christ, youre reioysinge is not
good, knowe ye not that a little leuen
sowzeth the whole lombe of doctre

S. Pauls Epistles.

I wrote vnto you in a Epistle that ye shoulde not compayne with fornicatours. For I mente not at all of the fornicatours of this worlde, ether of the conetous, or of excoꝛsioners, ether of the ydolaters. For then muste ye nedes haue gone oute of the worlde. But nowe I write vnto you that ye compayn not to gether.

Meates are ordained for the bellye, 1. Coꝛ. 6. and the bellye for meates, but God shall destroye bothe it and them. Let not the bodye be applyed vnto fornication, but vnto the Lorde, and the Lorde vnto the body. Ether remember ye not, that your bodies are the members of Chyſte? Shall I nowe take the members of Chyſte, and make them the members of an harlot? God so bydde. Doe ye not vnderstand that he which coupleth himselfe with an harlot, is become one bodye? For two (sayeth he) shall be one flesh. For fornication. All sinnes that man doth are withoute the bodye, but he that is a fornicatour synneth against his owne body.

F. iii.

Ebe

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Gala. 5.

The deedes of the fleshe are many:
first which are these, aduoutrye, for-
nication, vncleanness, wantannes,
ydolatrye, witchcraft, hatred, va-
riance, rage, wrath, strife, sedition,
sectes, enuyng, murder, dyne-
kenesse, gluttonye, and suche like,
of the whiche I tell you befoze, as I
haue tolde you in time past, that they
whiche commit suche thinges, shall
not inherit the kingdome of God.

Eph. 5.

So that fornication and all vncle-
nes, or coueteousnes be not once na-
med amonge you, as it becommeth
sapyncies: neither filthynes, neither
foolish talkinge, neither gellinge,
whiche are not comelye, but ra-
ther geuinge of thanks. For thus
ye knowe that no whozemonger, ei-
ther vncleane personne, or couetu-
ous personne, which is the worship-
per of ydoles hath anye inheritaunce
in the kyngedome of Christe and
God.

1. Th. 4.

God hath not called vs vnto vn-
cleannes, but vnto holines. God wyll
iudge fornicators and aduouterers.

1. Cor. 6.

Of fortitude and stabilitie
and of the constancy of the
hearte. Cap. 18.

Therfore my deare brethren
be ye stedfast and immovable, i. Cor. 15.
alwaies rich and abundant in
the woorks of the Lord, in as much as
ye knowe how that youre labour is
not in vaine in the Lord.

And therfore let vs not hence soothe Eph. 4.
be no moze children, waieringe and
caried with euery wynde of doctrine
by the wilkes of men and craftines,
whereby they laye a wayte for vs to
deceave vs.

Finally my brethren, be strong in Eph. 6.
the Lord, and in the power of his
might, put on the armour of God,
that ye may stand stedfast against the
crafty assaults of the druyll. For we
wastle not against flesh and bloude,
but against rule, against power &
against worldly rulers of the darken-
nes of this worlde, against spiritual
wyckednesse, for heauenlye thynges.
For this cause take vnto you,
F. iii. the

The common Places of all
the armour of God, that ye may be
able to resist in the euill daye, and
stande perfecte in all thinges. Stand
therefore, and your loines gird
about with veritye, hauinge on the
breast plate of ryghteousnesse, and
shooes with shooes prepared by the
gospel of peace. Above all thynges
take to you the helme of faith, wher
with ye may quench al the fire dar
tes of the wicked. And take the hel
met of saluation, and the swearde of
the spirite which is the word of God,
and praye alwayes with all manner
prayer and supplication, and that in
the spirite.

Collo. 1.

Continue grounded and stablished
in the fayeth: and be not moved a
waye frome the hope of the Gospel,
where of ye haue heard, how that it
is preached amonge all creatures,
which are vnder heauen.

Collo. 2.

As ye haue therfore receiued Christ
Jesus our Lord, euen so walke, ro
ted and built in him, and stedfast in
the fayeth, as ye haue learned, and
there in bee plentiuouse in geuyng
than

thanks.

Armed with the best plate of sayth¹. Thes. 1.
and loue, and with hope of saluation
as an helmet. For God hath not ap-
pointed vs vnto wrath, but to ob-
tayne saluation, by the meanes of
oure Lord Iesus Christe, which dy-
ed for vs: that whether we wake or
sleepe, we shoulde lyue together with
him.

We beseeche you brethren by the². Thes. 2.
comminge of our Lord Iesu Christe;
and in that we shall assemble vnto
him; that ye be not suddenly moued
frome your minde, and be not trou-
bled neyther by the spirite, neyther
by wordes, nor yet by letter, which
shoulde seeme to come to vs, althou-
ghe the daye of Christ were at hand.

The Lord is faithfull, which shall². Thes. 3.
stabilishe you, and keepe you from e-
uill. Brethren be not weary in well
doynge.

Thou therfore my sonne, be strong². Timo. 2.
in the grace that is in Christ Iesu.

And let vs hold fast the confidence³. Heb. 3.
and the reioysinge of that hope, vn-

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Psal. 93.

to the ende. Wherefoze as the holys
ghost sayeth. To day if ye shall hear
his voyce, harden not youre hartes,
after the rebellion in the day of tem-
tation in the wilderness, where your
fathers tempted me, proued me, and
saue my woꝝkes soztye yeare longe.
We are partakers of Chꝛyste, if we
kepe sure vnto the ende the spꝛyt sub-
staunce, so longe as it is sayed. To
daye if ye heare hys voyce, harden
not your hartes, as when ye rebelled.

Ieb. 13.

We not caried aboute with dyners
and straunge learninge. For it is a
good thinge that the harte be stably-
shed with grace, and not with meates
whiche haue not profyted them that
haue had ther pastime in them.

1. Cor. 10.

Though we walked compassed with
the fleshe, yet we warre not fleshye,
For the weapons of oure warre are
not carnall thinges. But thinges
mighty in God, to cast doune strong
holdes, wherewith we ouerthrowe
imaginacions, and euerpe hys thing
that exaltethe it selfe agaynst the
knowledge of God, and byinge in to
cap.

S. Pauls Epistles.

captiuitie all vnderstandynge to the
obedience of Chyſte, and are rea-
dy to take vengeance on all diſo-
bedience, when youre obedience is
fulfylled.

Agaynſt coueteouſneſſe;

and of liberality.

Capitu. 19.

Such that couetuousneſſe be not Eph. 5.
once named amonge you, for
the coueteous perſon (which
is the worſhipper of ydolles) hath
no inheritaunce in the kingedome of
Chyſt and of God,

Ye I thinke all thinges but phi. 3.
loſſe, for the excellent knowledge
of Chyſte Jeſu, and do iudge them
but donge, that I myghte wyne
Chyſt.

The deſtitute of the truth, thinke 1. Timo. 6.
that lucre is Godlyneſſe. Godlyneſſe
is greate riches, if a manne be con-
tente wth that he hath. For we
broughte nothyng in to the worlde,
and it is a playne caſe, that wee
can

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can carpe nothinge oute. When we
haue fode and rayment, let vs ther
with be content. For they that will be
rich, fall in to temptation and snares
and in to many foolish and noysome
lustes, which droune men in perdi-
tion and destruction. For conetuous-
nes is the rote of all euill. Whiche
whyle some lusted after, they erred
from the sayeth, and tangled them
selues with many sorowes, but thou
whiche art the man of God, fye such
thinges. Charge them whiche are
riche in this world, that they be not
exceedinge wylle, and that they trust
not in the vncertayne riches, but in
the liuinge God, which geneth vs a
boundauntlye all thinges to enioye
them, and that they do good and be
riche in good workes, and readye to
geue and distribute, layinge vppen
store for them selues a good foundati-
on against the time to come that they
may obtaine eternall life.

Heb. 13.

Let youre conuersation be without
conetuousnesse, and be contente
with that ye haue alreadye. For be
bere,

S. Pauls Epistles.

berely sayd.

I wyl not saye the, neither for Josu. 4.
sake the, that we maye boldlye saye:
The Lorde is my helper, and I will Psal. 27.
not feare what man doth vnto me.

For all other seeke their owne, and phi. 2.
not that which is Iesus Chyistes.

Of the obseruation of en-
samples, and auoydynge
of offences. Ca.
pitu. 20.

If thou be called a Iewe, and
trustest in the lawe, and reioy, Rom. 2.
sest in god and knowest his wil
and hast experience of good and bad,
in that thou art informed by the law
and beleuest that thou thy selfe art a
guilde vnto the blind, a light to them
which are in darkennesse, an infor-
mer of them whiche lacke discrecion,
a teacher of vnlearned, whiche haue
the ensample of that which ought to
be knowen, and of the truth, in the
lawe. But thou whiche teachest an
other, teachest not thy selfe. Thou

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preachest, a man shoulde not steale;
and yet thou stealest. Thou sayest, a
man shoulde not commit aduoutery;
and thou bzeakest wedlocke. Thou
abho;resteydols, and robbest God of
his honoure. Thou reioycest in the
law, and thou so bzeaking of the law
dishonourest god, so; the name of god
is euill spoken of amonge the gen-
tiles thowowe you.

Rom. 13.

Let no man put a stumbling blocke
or an occasion to fall in his bzothers
way. For I know and am full certi-
fied in the lord Iesus that ther is no-
thinge common of it selfe, but vnto
him that iudgeth it to be common, to
him it is common. If thy bzother
be grieved with thy meate, now wal-
kest thou not charitably. Destroye
not him w; thy meate so; whom Chzist
died. Cause not youre treasure to be
euill spoken of. For the kingdome of
God is not meate and d;yncke, but
rightconscence, peace, and loye in
the holyc ghost. For who so ever in
these things serueth Chzist, pleaseth
God wel, and is commended of men.
There

S. Pauls Epistles.

Therefore let vs folowe those thinges where with one maye edifye an other. Destroy not the woꝝke of God foꝛ a little meates sake. All thinges are pure, but it is euill foꝛ that man whiche eateth with hurte of his conscience. It is good neyther to eate fleshe, neyther to dꝛyncke wyne, nei- ther anye thyng wherby thy bꝛo- ther stambleth, eyther sallet, oꝛ is made weake.

Let euery manne please his neigh- **Rom. 15.**
bour vnto his wealth and edifyinge.

I beseech you bꝛethꝛen, marke them **Rom. 16**
which cause diuision and gene occa- sions of euill, contrarie to the doc- trine which ye haue learned, and a- void the, foꝛ they that are such, serue not the lord Iesus Chꝛiste, but their owne belies. And with swete pꝛea- chinge and flatteringe wonders, de- ceauē the hartes of the innocentes.

Foꝛ some suppose that there is an **1. Cor. 8.**
ydoll vntyll this houre, and eate foꝛ as a thinge offered vntoo the ydoll, and so their consciences beyng yet weake, are defyled, Heate maketh vs
not

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not acceptable to God. Neither if we
eate, are we the better. Neither if
we eate not, are we the worse. But
take heed, that your liberty cause
not the weak to fall. For if some
man see the which hath knowledge,
sit at meate in the ydols temple, shall
not the conscience of him which is
weak, be boldenned too eate those
things which are offered too the
ydole? And so through thy know-
ledge shall the weak brother perish
for whom Christ dyed. When ye sin
so against the brethren and wounde
their weak consciences, ye synne a-
gainst Christ. Therefore if meate
hurte my brother, I will eate no
fleshe while the worlde standeth,
because I will not hurt my brother.

1. Cor. 10.

All things are lawefull vnto me,
but all thyngs are not expedyent. All
thyngs are lawefull to me, but all
thyngs edifye not. What soeuer is
solde in the market, that eate, and
aske no questions for conscience sake.
For the earth is the Lordes, and all
that therein is. Of any of them which

Psal. 25.

be

S. Pauls Epistles.

belene not, byd you to a feast, and if
ye be disposed to go, what so euer is
set befoze you, eate: askinge no que-
stion for conscience sake. But and if
anye man saye vnto you, this is dede,
eate vnto ydoles, eate not of it for his
sake that shewed it, and for hurtinge
of conscience. Conscience I saye not
thyne, but the conscience of that o-
ther. For whye shoulde my libertie
be iudged of an other mannes consci-
ence? For if I take my parte wpyth
thanks, whye am I euyll spoken of
for that thyng wherfoze I geue
thanks. See that ye geue none oc-
casion of euyll, neyther to the Je-
wes, nor yet to the gentyles, euen
as I please all menne in all thynges
not sekinge mine owne profit, but the
profytte of manye, that they mighte
be saued.

Let all thynges be done vnto edy-
fyinge.

I. Cor. 14.

Wherefoze we haue caste from vs
the cloyes of vnholynesse, and walke
not in craftynesse, neyther corrupte
we the worde of God: but walke in

G. i.

open

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open truthe, and repoꝛte our selues
to euerie mannes conscience in the
sight of God.

2. Co. 6.

Geuinge no man occasion of envell
that in our office be found no fault.

2. Coz. 7.

Understande vs, we haue hurte no
man, we haue coꝛrupte no man, we
haue defrauded no man.

2. Coz. 8.

Foꝛ this we eschue, that any man
shoulde rebuke vs in this plentious
distribution that is miniſtred by vs.
And therfoꝛe make we pꝛouision foꝛ
honest thinges, not in the sighte of
God onely, but also in the sighte of
menne.

2. Coz. 12.

Foꝛ we do all thinges dearelye be-
loued, foꝛ your edifyinge.

Gal. 5.

But if ye doe byte and deuoure one
an other, take heede leaſt ye be consu-
med one of an other.

Eph. 4.

Let no fylthy communication pꝛo-
ceade oute of your mouthes, but that
which is good to edifye with all, that
ye maye haue sauoure wth the hea-
rers.

1. Theſ. 4.

And that ye behaue your selues ho-
nestlye towarde them that are with
oute,

S. Pauls Epistles.

ante.

Wherefoze comfozte youre selues *1. Thes. 5.*
together, and edifye one an other, e-
uen as ye do.

We require you brethren in the *2. Thes. 3.*
name of oure Lorde Iesus Chyſte,
that ye wyth draw your ſelues from
euerie brother that walketh inordi-
natelſe, and not after the inſtytuci-
on whiche ye receaved of vs, ye your
ſelues knowe, how ye oughte to fo-
lowe vs. For we behaved not oure
ſelues unquyetly amonge you. Ney-
ther toke we byſade of anye man ſoz
noughte: but wrought with labour
and tranſyle night and daye, becauſe
we woulde not be greuous to any of
you: not but that we had auozitye,
but to make oure ſelues an enſample
vnto you to ſolow vs.

Be vnto them that beleue, an en-
ſample, in worde, in conuerſation, *1. Timo. 4.*
in loue, in ſpirite, in fayeth, and pure-
nes. Theſe things exerciſe, and geue
thy ſelfe vnto them, that it maye be
ſene how thou proſpetteſt in all thyngs.

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Titu. 3.

Above all thinges, shewe thy selfe
an ensample of good woorkes, in doc-
trine, in integritie, and in grati-
tude.

2do philo-
mo.

So that the fellowship of thy saletie
maye be euident throughe know-
ledge of all good thinges in Christe
Jesu.

1. Cor. 9.

For we suffer all thinges, least we
should hynder the gospel of Christ.

Phi. 4.

Let your modestie and softnesse be
known to all men.

CAn exhortation to peace, and
concorde, and againste dissen-
sion and contention.

Capitu. 21.

Rom. 14.

Let vs follow those thinges whi-
che make for peace.

Rom. 13.

The God of patience and con-
solation, geue vnto every one of you,
that ye be like minded one towarde
an other, after the example of Christ
Jesu, that ye all agreinge together,
maye wryth one mouth prayse God
the father of our Lord Jesus Christ.

S Pauls Epistles.

I beseech you brethren in the name ^{1. Cor. 1.}
of our Lord Jesus Christe, that ye
all speake one thinge, and that there
be no dissention amonge you : but be
ye knyt together in one minde, and
in one meaninge. It is thewed vnto
me (my brethren) of you, by them that
are of the house of Cloe, that there is
strife amonge you, and this is it that
I meane, howe that commonlye a-
monge you, one sayeth : I holde of
Paule, an other I hold of Apollo, the
third I holde of Cephas, the fourth
I holde of Christ. Is Christ deuided?
Was Paule crucified for you? Either
wer ye baptised in the name of Paule?
I thanke God that I Christened non
of you, but Crispus and Casus, least
any shoulde say that I had baptised in
mine owne name.

And I coulde not speake vnto you ^{1. Cor. 3.}
bretheren as vnto spirituall, but as
vnto carnall, euen as it were vnto
babes in Christ I gaue you mylke to
drinke, and not meate. For ye are
yet carnall. As longe vcery as there
is amonge you enuynginge, strife and

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dissention, are ye not carnall, and
walke after the maner of menne; As
longe as one sayeth, I holde of Paul
and an ather I am of Apollo, are ye
not carnall? What is Paul? What
thyng is Apollo? Onely ministers
are they, by whome ye beleued, e-
uen as the Lorde gaue euery manne
grace. I haue plantid, Apollo, wa-
tered, but God gaue the encrease.
So then, neyther is hee that plan-
teth any thyng, neither he that wa-
tereth: But God that gaue the en-
crease. He that planteth, and he that
watereth are neither better then the
other. Therefore let no man reioyce
in menne, for all thynges are yours,
whether it be Paul, eyther Apollo,
eyther Cephas, whether it be the
woorde, eyther lyfe, eyther deathe,
whether they be present thynges, or
thynges to come: all are yours, and
ye are Christs, and Christ is Gods.

1 Cor. 4.

Let men this wise esteeme vs, euen
as the ministers of Christ, and dispo-
sers of the secretes of God. Further-
more it is requyred of the dysposers
that

S. Paulus Epistles.

that they be founde saythfull. These
things brethren haue I described in
mine owne personne and Apollos for
your sakes, that ye mighte learne by
vs, that no man coumpte of him self
beyonde that whiche is aboue wyrt-
ten: that one swell not against an o-
ther for anye mans cause. For who
preferreth he? Nowe ye are ful: now
ye are made ryche: ye raigne as
kyniges wythoute vs: and I woulde
to God ye did raigne that we myghte
raigne with you.

God hath called vs in peace.

If there be anye manne amonge
you that lusteth to stryue, let hym
knowe that wee haue no suche cu-
stome, neither the congregation of
God. This I warne ye of, and com-
mend not, that ye come together not
after a better manner, but after a
worste. First of all when ye come to-
gether in the congregation, I heare
that there is dissention amonge you,
and I partly beleue it. For ther must
be heresyes and sectes amonge you,
that they whiche are perfecte among

1. Cor. 7.

1. Cor. 12.

G. liii.

you

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you, mighte be knowen. When ye
come together a man canne not see
the Lordes supper. For every man
beginneth afoze to eate his owne sup-
per. And one is hungrye, and an o-
ther is droncken. Have ye not houses
to eate and to dryncke in? Or elles
despise ye the congregation of God,
and shame them that haue not: what
shall I saye vnto you? shall I prayse
you? In this prayse I you not.

1. Co. 14.

For God is not causer of strife, but
of peace, as I teache in all congrega-
tions of saints.

Gala. 5.

And as many as walke accordinge
to this rule, peace be on them, and
mercy, and vpon Israell that per-
taineth to God.

Phili. 1.

Onely let youre conuersation be,
as it becommeth the gospel of Christ:
that whether I come and see you, or
elles be absente I maye yet heare of
you, that ye contynue in one spirit,
and in one soule, labouringe as we
doe, to mayntayne the sayeth of the
gospel.

Phi. 2.

Wherefoze if there be amonge you
any

S. Pauls Epistles.

anye consolation in Chyſte, if there
be anye comfortabie loue, if there
be anye felowſhip of the ſpirite, if there
be anye compaſſion or mercey, ſuſtyn
my love, that ye byawe one way, ha-
vinge one loue, beinge of one accorde
and of one minde.

Peruertheleſſe in that inherunto we ^{Phi. 3.}
are come, let vs proceade by one rule
that we maye be of one accorde.

I praye Eudias, and beſech ^{Phi. 1.}
tyches that they be of one accorde in
the Lorde.

And the peace of God rule in your ^{Collo. 3.}
hartes, to the which peace ye are cal-
led in one bodye.

Strive not aboute wordes, which ^{2. Tim. 2.}
is to no proſyte, but to peruerthe the
hearers. Folliſh & vnlearned queſti-
ons put from the, remembryng that
they do but gender ſtriſe, but the ſer-
uaunte of God muſte not ſtrive, but
muſt be peaceable vnto all men.

Folliſhe queſtions, and genealogies ^{Titu 3.}
and byaulinge, and ſtriſe aboute the
law, anyd, for they are vnpꝛoſſitable
and ſuperſtuous.

The common places of all

Chargynge temerarius and
inordinate iudgements.

Capl. 22.

Rom. 2.

Therfoze art thou inexcusable
o manne, who so euer thou be
that iudgeſt. For in that ſame
wherein thou iudgeſt an other, thou
condempneſt thy ſelf. For thou that
iudgeſt, doeſt euen the ſame ſelf thinges.
But we are ſure that the iudgemente
of God is accoꝝdinge to truth,
againſte them which corrupte ſuch
thinges. I thinkeſt thou this O thou
manne that iudgeſt them whiche do
ſuch thinges, and yet doſt euen the ve-
ry ſame, that thou ſhalte eſcape the
iudgemente of God? Other deſpiſeſt
thou the riches of his goodnes, paci-
ence & long ſufferaunce: and remem-
breſt not thou how that his kindnes of
God leadeſt the to repentaunce: but
thou after thine harde hart thou can not
repent, heapeſt together thy treaſure of
wrath againſt the day of vengeance
whē ſhal be opened the righteouſnes
of God, whiche wyl reward euerie
man accoꝝdinge to his dedes.

One

S. Paulus Epistles.

One beleueth that he maye cate all
things. Let not him that eateth, de. Rom. 14.
spylle hym that eateth not. And let
not him which eateth not, iudge him
that eateth. For God hath receaued
him. What art thou that iudgest an
other mannes seruante? Whether
he stande or fall, that pertaineth vn-
to his master. Ye he shall stand. For
God is able to make him stand. This
man putteth difference betwene day
and day, an other man counteth all
dayes a like. So that no man wauer
in his owne meaning. He that obser-
ueth one daye moze then the other,
dothe it for the Lordes pleasure. And
he that obserueth not one daye moze
then an other, doeth it to please the
lord also. And he that eateth, doth it
to please the Lord, and giveth God
thanks. But whye doest thou then
iudge thy brother? Other whye dost thou
despyse thy brother? We shall all be
brought befoze the iudgment seat of
Christ, for it is writtē. As truly as I
liue saith the lord al knees shall bow to
me, & al tongs shall geue acknowledge
to

Ps. 45.

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to God. So shal every one of vs geue
accountes of him selfe to God. Let be
not therefore iudge one an other any
more. But iudge this rather, that
no manne put a stumbling blocke or
an occasion to faule in his brothers
waye. Happye and blessed is he that
condemnyeth not hym selfe in that
thinge which he alloweth.

1. Cor. 4.

With me it is a very small thing,
that I should be iudged of you, ether
of mans daye. No I iudge not myne
owne selfe. I knowe nought by my
selfe, yet am I not thereby iustify-
ed. It is the Lorde that iudgeth me.
Therefore iudge nothinge before the
tyme vntyll the Lorde come, whiche
wyl lighten thinges that are hidden
in darkennesse, and open the coun-
sayles of the heartes. And then shal
every man haue praise of God.

1. Cor. 5.

What haue I to doe, to iudge them
which are without? Do ye not iudge
them that are with in? Them that
are without, God shal iudge.

1. Cor. 6.

How dare one of you hauinge bu-
sines with an other go to lawe vnder
the

S. Pauls Epistles.

the wicked, and not rather vnder the
sayntes: Doe ye not knowe that the
saintes shall iudge the world: if the
world shall be iudged by you: are ye
not good ynoughe to iudge small tri-
fls: knowe ye not how that we shal
iudge the Angels: How much moze
maye we iudge thinges that pertain
to the lyfe: If ye haue iudgements
of worldlye matters, take them whyle
they are despised in the congregation,
and make them iudges. This I saye
to your shame, Is there vnterlye no
wyle manne amonge you, what not
one at all, that canne iudge betwene
brother and brother, but one brother
goeth to law with an other, and that
vnder the vnbeleuers: Nowe there-
fore there is vnterlye a faulte amonge
you, because ye go to lawe one with
an other. Why rather suffer ye not
wronge: Why rather suffer ye not
your selues to be robbed: Saye, ye
your selues do wronge, and robbe,
and that the brethren, Doe ye not
knowe and remember howe that the
vnrightheouse shall not indurpe the
kinge.

The common places of all
kingdome of God?

2. Cor. 11.

If we would iudge oure selves, we
should not be iudged. But when we
are iudged of the Lorde, we are cha-
rned, because we shuld not be dam-
ned with the world.

Gala. 2.

Of them whiche seme to be greates
(what they were in time passed, it
maketh no matter to me) God loketh
on no mans person.

Collo. 2.

Let no manne therfore iudge you a-
bout meat, or drinke, or so: a pece of
an holys daye as of the newe moone,
or of the saboath dayes, whiche are
nothings but shadowes of thinges to
come. but the body is in Christ.

Of spirituall furtheraunce
and perfection. Ca-
pitu. 23.

1. Cor. 9.

Perceive ye not how that they
whiche runne in a course, run
all, yett but one receaueth the
reward. So runne, that ye maye ob-
tain, euery man that pꝛoueth masse-
ries

S. Pauls Epistles.

ties, abstaineth frome all thinges,
and they do it to obtayne a corrupti-
ble crowne: but we to obtayne an vn-
corruptible crowne. ¶ therfore so
ranne, not as at an vncertayn thing.
So fighte I, not as one that beatech
the ayer.

Couet after the best gifes.

1. Cor. 12.

When I was a chylde, I spake
as a chylde I vnderstode as a childe, 1. Cor. 13.
I ymagined as a chylde but as soone
as I was a man, I put away chyl-
dysheite.

Euen so ye (for as muche as ye co- 1. Cor. 14.
uer spirituell gyfts) seeke that ye may
haue plenty vnto the edifyinge of the
congregation.

We as helpers, therfore exhorte 1. Cor. 6.
you, that ye receaue not the grace
of God in bayne. For he sayeth: I
haue hearde the in a tyme accepted,
and in the daye of saluation haue I
hearde thee. Beholde, now is that
well accepted tyme, beholde now is
that daye of saluation. ¶ 4. 49.

**God is able to make you riche in al
grace,**

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psal. 100.

grace, that ye in all thinges hauing
sufficient vnto the vttermost, may be
riche vnto al maner good wothes, as
it is witten. He hath sparred abroad
and hath geuen too the poore: his
righteousnesse remaineth for ever.
He that findeth the sower seeke, shall
minister breade for foode, and shall
multiplie poure seeke, and encrease
the frutes of poure righteouenesse,
that on all parties ye maye be made
riche in all singlenesse, whiche cau-
seth throughe vs thankes geuyng
vnto God.

Gala. 4.

We seruent alwaies in a good thing
and not onely when I am present
with you.

Ephe. 4.

Let vs folowe the truthe in loue,
and in all thynges growe in hym
whiche is the headd, that is to saye
Christ.

Ephe. 5.

We were once darkennes, but are
nowe lighte in the Lord, walke as
the children of lighte. For the frute
of the spirite is in all goodnes, right-
eousnesse, and truthe, acceptinge
that which is pleaseng to the Lord.

The

S. Pauls Epistles.

The frute of the spirit is loue, loze
peace, longe sufferinge, gentlenes, Gala. 5.
goodnes, faithfulness, mekenes, tem-
perance, continence, chastite. A-
gainst such there is no lawe.

Furthermoze we beseeche you bye, 1. Thes. 4
thzen, and exhorite you in the Lorde
Jesus, that ye encrease moze and
moze euen as ye haue receaued of vs
howe ye ought to walke and to please
God.

Wherfore let vs loue the doctrine 2. Cor. 6.
pertayninge to the begynninge of a
Christian man, and let vs goo vnto
perfection, and nowe laye no moze
the foundation of repentaunce frome
dead workes, and of sayeth towarde
God, of Baptisme, of doctrine, and
of laying on of handes, and of resur-
rection from deathe, and of eternall
iudgemente. And so wyll we doe, if
God permitte. Yettherthelesse deare
frendes we truste to see better of you,
and thinges whiche accompanye sal-
uation, though we thus speake. Pea
and we desyre that euerye one of you
shewe the same diligence, to the sta-

D. 1.

ble.

The common Places of all

blisshinge of hope, euen vnto the end,
that ye saynte not, but folowe them
whiche thow we sayeth and pacience
inherit the promyses.

Phi. 3.

Not as though I had alreadye at-
tained, ether were alreadye perfect:
but I folowe, if that I may compre-
hende that, wherein I am compre-
hended of Christ Iesu. Brethren I
counte not my selfe that I haue got-
ten it: but one thinge I say, I forget
that whiche is behynde, and stretch
my selfe vnto that whiche is before,
and prayse vnto that marke appoin-
ted, to obtayne the rewarde of the
highe calling of God in Christ Iesu.
Let vs therefore as many as be per-
fecte, be thus wise minded, and if ye
be other wise minded. I praye God
open euen this vnto you.

Zech. 5.

But strange meate belongeth to
them that are perfect, whiche tho-
rowe custome haue theyr wyttes ex-
ercysed, to iudge bothe good and
euill also.

2. Cor. 7.

Growinge vpp to full holynes in
the feare of God.

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S. Pauls Epistles.

Wethzen be not childzen in wytte.
So we be it, as concerninge mallice, ^{1. Cor. 14.}
ousnes, be childzen, but in wytte be
perfecte.

Sowe therfore ye are deliuered ^{Rom. 6.}
from synne, and made the seruaunts
of God. And haue poure frute that
ye shoulde be sanctified, and the end
everlastinge life. But eternall lyfe
is the grace and gift of God, thzough
Jesus Christ oure Lorde.

Either knowe ye not how that ^{1. Cor. 6.}
poure bodies are the temple of the
holys ghost, whych is in you, whom
ye haue of God, and that ye are not
yours owne: For ye are dearelye
boughte. Therfore glorify ye God
in your bodies, and in your spytes,
so they are Gods.

The firste manne is of the earth, ^{1. Cor. 15.}
earthlye, the seconde man from hea-
uen heauenlye. As is the earthlye,
suche are they that are earthlye. And
as is the heauenly, such are they that
are heauenly. Therfore as we haue
borne the ymage of the earthlye, so

Shall

Shall

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Shall we beare the ymage of the heauenlye. Whys saye I bzyethern that fleshe and bloude can not inherit the kingedome of God. Neither shall corruption inherit incorruption.

Gala. 2.

I am crucified with Christ. I liue verelye: yet now not I. But Christ lyueth in me. Which loued me, and gaue hym selfe for me. I despise not the grace of God.

Gala. 6.

From hence forth, let no manne put me to busines. For I beare in my bodye the markes of the Lord Iesu.

Collo. 4.

Epaphras the seruaunt of Christ, whiche is one of you, saluteth you, and alwayes laboureth feruently for you in prayers, that ye maye stande perfect and full in all that is the will of God.

Phi. 3.

Oure conuersation is in heauen.

Phi. 4.

Therefore my bzyethzen dearelye beloued and longed for, my ioye and croune, so continue in the Lord.

1. Thes. 2.

We are ioyntellesses, and so is God, how holply and iustely, and vnblesmeablye, we behaned oure selues amonge you that beleeue, as ye knowe
how

S. Pauls Epistles.

howe that we exhozted, and comforted, and besought euery one of you, as a father his childe, that ye wold walke worthe of God, which hath called you vnto his kingdome and glorie.

We are all the children of light. **1. Thes. 5.**
and the children of the daye.

Wherefore I warne the, that thou **2. Timo. 1.**
shyre vpp the gifte of God which is in the, by the puttinge on of my handes. For God hath not geuen vnto vs the spirite of feare, but of power, and of loue, and of sobernes of mind. Wherefore be not ashamed to testifie our Lord neyther be ashamed of me, whiche am bounde for his sake: but suffer thou aduersitie also with the Gospell, though the power of God.

Corinne and charitable correction. **Capl. 24.**

Have no fellowship with the unfruitfull workes of darkness, **Eph. 5.**
neither, but rather rebuke them. For it is shame even to name those
v. 11. **thin,**

The common Places of all

things, which are done of them in secretes: but all things, when they are rebuked of the light are manifest, for what so ever is manifeste, that same is lighte. Wherefoze he sayth, awake thou that sleepest, and stande vp from death, and Christ shall geue thee the lighte.

1. Thes.

We beseeche you brethren, warne and rebuke them that are unrulye.

2. Thes. 3.

If anye man obey not our sayings counte him not as an ennemye, but warne him as a brother.

1. Timo 5.

Rebuke not an elder, but exhort him as a father. Whem that synne rebuke openly, that other may feare.

2. Timo. 4.

I testifie befoze God, and Christe Iesu, whiche shall iudge quicke and dead, and by his comming and kingdome, be it in season or oute of season, improue, rebuke, preache the worde, be seuernte, exhort with all longe sufferinge and doctryne. For the time wyl come, when they wyl not suffer wholesome doctryne, but after theyr owne lustes shall they (whose eares itch) get them an helpe of

S^t Pauls Epistles.

of teachers, and shall tourne they:
eares frome the truthe, and shall be
genen vnto fables.

All scripture is profitable to im^{2. Timo. 3.}
proue and rebuke.

These thinges speaks, exhort, and Titu. 2.
rebuke with all commaundinge.

The scruaunte of God with mode^{2. Timo. 2.}
ste muste reprove them that resyste
the truthe, if that God at anye time
wyl geue them repentaunce so² too
know the truth and come agayne to
them selues oute of the snare of the
deuyll, which are now taken of him
at his wyl.

For when as concerninge the time, Heb. 5.
ye oughte to be teachers, yet haue ye
neede agayne that we teache you the
firste principles of the woꝝde of God
and are become suche, as haue neede
of mylke, and not strong meate. For
euerie manne that is scadde wrth
mylke, is inerperte in the woꝝde
of ryghteousnesse. For he is but a
babe.

What sonne is that whome the Heb. 12.
father chaaleneeth not?

B. iiii.

All

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Al maner of chastning in the p̄sent
tyme seemethe not too be sopouse,
but greuous: Heuertbelisse after-
warde, it bringeth the quyet frute
of rightousnesse vnto them whiche
are therein exercised.

Of temptation.

Capitulum. 15.

1. Cor. 10.

Let vs not temptis Chyſte, as
ſome of them tempted and wer
deſtroyed of ſerpentes. None
other temptation haue taken you,
but ſuche as foloweth the nature of
man. But God is ſaythfull, whiche
ſhall not ſuffer you to be tempted a-
boue youre ſtrength, but ſhall in
the myddes of the temptation make
awaye to eſcape oute, and ſuſtayne
it.

2. Cor. 11.

The God of peace ſhall treade Sa-
than vnder your ſeete ſhortely.

2. Cor. 11.

For theſe falſe Apoſtles are diſcreit-
ful workers, and faſhion them ſelues
like vnto the Apoſtles of Chyſte.
And no maruaile, for Satan hym
ſelfe

S. Paulus Epistles.

selfe is chaunged in to the fashon of
an Angell of lighte . Therefore it
is no greate thinge, thoughc his mi-
nisters fashon the selues, as thoughc
thei were the ministers of righteous-
nesse, whose ende shall be accoꝝding
to their dedes.

And least I shoulde be exalted ouer 2. Cor. 12.
of measure thow the aboundaunce
of reuelations: ther was genen vnto
me vnquietnes of y^e flesh, the messen-
ger of Satban to buffet me. For this
thinge besoughte I the Lorde thysle,
that it mighte departe from me. And
he sayed vnto me, my grace is suffy-
ente for thee, for my strength is made
perfecte thow weaknes.

The fleshe lusteth contrarye to the Gala. 5.
spirite, and the spirite contrarye
to the fleshe. &c. As aboue. Ca. 16.

Neither geue place vnto the deuyll. Ephe. 4.
For we wrestle not against flesh Ephe. 6.
and bloud, but against power and
worldly rulers. &c. as aboue Capit. 18.

For as muche brethꝛen as we are 1. Thes. 2.
kept from you for a season as con-
cerning the bodyly presence, but not
H. v. in

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in the hearte, we enforced the moze
to see you personablye wpth great
desyre. And therfore we would haue
come to you, I Paule, but Satban
withstode vs.

1. Thes. 3.

For this cause when I coulde no
longer sozbeare, I sent, that I might
haue knowledge of your sayeth, leass
happelye the tempter had tempted
you, and that our labour hadde bene
bestowed in vayne.

Heb. 2.

In that Chyiste him selfe suffered,
and was tempted, he is able to suc-
coure them that are tempted.

Heb. 4.

Beinge then that we haue not an-
hye priest, which can not haue com-
passion on our infirmities, but in all
poyntes tempted like as we are: but
yet without synne.

1. Cor. 2.

That we be not circumuented of sa-
tban. For his thoughtes are not vn-
known vnto vs.

1. Timo. 2.

No manne is crowned, excepte he
strine lawfullye.

Of prayer. Capi-

tu. 16.

Lyle

S. Pauls Epistles.

Likewise the spirit also helpeth
our infirmities. For we know Rom. 8.
not what to praye for, or to de-
sire as we ought: but the spirit ma-
keth intercession mightelye for vs.
And he that searcheth the heartes,
knoweth what is the meaninge of
the spirit, for he maketh intercession
for the saintes accordinge to the plea-
sure of God. Christ maketh inter-
cession for vs.

If I praye with the tongue, my spi-
rit prayeth, but my minde is without
frute. What is it then? I wyll pray
with the spirit, and wyll praye with
the mynde also. I wyll syng wth
spirit, and wyll syng wth t he minde
also. 1. Cor. 14.

Continue in prayer,

Rom. 12.

Pray alwaies with al maner prayer
and supplication, and that in the spi-
rit, and watch therunto with al in-
stance, and supplication for al saintes. Eph. 6.

In all thinges shewe your petition
vnto God in prayer and supplication
with geuinge of thanks. Phi. 4.

Continue in prayer & watch in the Collo. 4.
same

The common places of all
same with thanks geuinge.

1. Thes. 5.

Praye continuallye.

2. Timo. 2.

I praye you therefore, that aboue
all thinges, prayers supplications,
intercessions, and geuinge of thanks
be had for all men, for kinges, and
for all that are in authority, that we
maye lyue a quyet and a peaceable
lyfe, in all Godlynes and honestye,
and chastitye. For that is good and
accepted in the syghte of God our sa-
uoure. I wyll therfore that the men
praye euery where, listinge by their
bandes without wyth or doubtinge.
Likewise also the women that they
arraye them selues in comely apparel
with shamesfastnesse and discrete be-
hauour.

Heb. 5.

Christ in the dayes of his fleshe did
offer vppre prayers and supplications
with strong cryinge and teares vnto
him that was able to saue him frome
death. And was also hearde, because
of his Godlye reuerence.

Heb. 7.

Therefore he is able also euer to
saue them that come vnto God by
him, scinge he euer lyueth to make

S. Paulus Epistola

intercession for vs.

Chyſte is entred in to very heauen
for to appeare nowe in the ſighte of Heb. 9.
God for vs.

Of ſpirituall gloziation, or
ioye, and inwarde conſolation.

And againſt bayne glozy.

Capitu. 27.

Euery man that doth good,
ſhall come prayſe, honour, and Rom. 2.
peace, to the Jewe firſte, and
alſo to the gentyle.

We glozye and reioyce in the hope Rom. 5.
of the chyldren of God, neyther doe
we ſo onelye, but we reioyce in tri-
bulations, and we reioyce and ioye
in God by the meanes of oure Lorde
Jeſus Chyiſt, by whom we haue re-
ceaved the attente.

The God of hope ſpyll you with all Rom. 15.
ioye and peace in beleuynge.

Therefore let no man glozye or re. 1. Co. 3.
ioyce in me. For all things are yours
whether it be Paule, eyther Apollo,
eyther Cephas, whether it be the
world,

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wozde, eyther life, eyther death,
whether they be presente thinges,
or thinges to come: all are yowres,
and ye are Christes, and Christe is
Goddess.

1. Cor. 9.

Your reioysinge is not good, know
ye not that a lytle leuen leueth the
whole lombe of dolwe?

1. Cor. 1.

God which comforteth vs in all
oure tribulation in so much that we
are able to comforte them which are
troubled in what so euer tribulation
it be. With the same exhortation and
comforte wherewith we oure selues
are comforted of God. For as the af-
flictions of Christe are plentuous in
vs, enen so is our consolation plen-
tuous by Christe. Whether we be
troubled for yowre consolation and
saluation, whiche saluation the weth-
er power in that ye suffer the same
afflictions wherby we also suffer for
whether we be comforted for yowre con-
solation and saluation, yet our hope
is steadfast for you, in as much as we
knowe howe that as we haue yowre
part in afflictions, so shall ye be par-
takers

S. Pauls Epistles.

akers of consolation. For oure glorie and reioysinge is this, the testimony of oure conscience, that in singlenesse and Godly purenes, and not in the fleshy wisdome, but by the grace of God we haue had oure conuersation in the worlde, and moſte of all to you wardes. We wyte no other thynges too you, then that ye reade and also knowe. For, and I truste ye shall sende vs vnto the end, euen as ye haue soude vs partelye, for we are youre reioysinge, euen as ye are oures in the daye of our Lorde Iesus Christ.

Therefore I am glad of you.

Rom. 15

Beinge then that we knowe howe the lord is to be feared, we perswade and sore saye with you. For we are known well ynoughe vnto God. I trust also that we are knowen in your consciences, we praise not our selues again vnto you, but we geue you an occasion to glozve and reioyce of vs, that ye may haue some what against them, which reioyce in the face, and not in the heart.

2. Cor. 5.

we

2 Co 1.

We haue shewed you befoze that
ye are in oure hartes to dye and lyue
with you. I am very bolde ouer you,
and reioyce greately in you. I am
felled with comfozte, and am excea-
dinge ioyous in all our tribulations.
For God that comfozteth the abiect,
comfozted vs at the comminge of Ti-
tus. And not with his comminge on-
lye, but also wyth the consolation
wherewith he was comfozted of you.
For he tolde vs youre desire, youre
mourninge, your seruente minde to
me ward, so that I nowe reioyce the
more. Therefore we are comfozted,
e exceedingly the more ioyed we, for
pjoy that Titus had because that his
spirit was refreshed of you all. I am
therefoze not nowe ashamed, though
I boasted my selfe to him of you, so as
all thinges which I speake vnto you
are true, euen so is oure boasting,
that I boasted my selfe to Titus wyth
all, sounde true. I reioyce that I may
be bolde ouer you in all thinges.

2 Co 1. 8.

I do you to wytte byethen, of the
grace of God whiche is genen in the
con-

S. Pauls Epistles.

congregations of Macedonia, holme
that the abundance of their reioysing
is, that they are tried with much tri-
bulation. And thereto thoughte they
were exceedinge poore, yet haue they
geuen exceedinge richlye, and that
in singlenes.

We wyl not glozy aboue mesure, 2. Cor. 10.
but accordeinge too the mesure and
quantity which God hath distributed
vnto vs, a mesure that reacheth e-
uen to you. For we stretch not oure
oure selues beyond mesure although
we hadde not reached vnto you. For
euen vnto you haue we come wyth
the gospel of Christ, no; we boaste
not oure selues oure of mesure in o-
ther mennes laboures. We and we
hope, when your sayeth is encreased
amonge you, to be magnified accor-
dinge to our mesure moze largelye,
and to preache the gospel in those re-
gions which are beyonde you, and
not to reioyce of that which is by an
other mans mesure prepared alrea-
dy. Let him that reioyseth, reioyce
in the Lord, so; he that prayseth him
3. i. selfe,

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selfe, is not allowed, but he whome
the Lorde praiseth.

2. Cor. 11.

I say agayne, least any man thinke
that I am foolish: or els euen now
take me as a foole, that I maye glo-
rify and boast my selfe a litle. What
I speake, I speake it: not after the
wayes of the Lorde, but as it were
foolishly, whyle we are come to bo-
stinge. Seinge that manye reioyce
after the fleshe, I wyll reioyce also.
Wher in so euer anye man dare be
bolde (I speake foolishlye) I dare be
bolde also. They are Hebrewes, so
am I. They are Israelites, euen so
am I. They are the seede of Aba-
ham, euen so am I. They are the
ministers of of Christe (I speake as
a foole) I am more. If I muste nedes
reioyce. I wyll reioyce and glozve of
mine infirmitie.

2. Cor. 12.

Verie gladly therefore wyll I re-
ioyce of my weaknes, that the streng-
the of Christ may dwell in me.

Gala. 6.

God forbid y I shuld reioyce but in
y crosse of our lord Iesu Christ, wher
by the world is crucified as touching
me,

S. Pauls Epistles.

me, and I as concerning the worlde.
What then? So that Christ be preas-
ched all maner wayes, whether it be phi.1.
by occasion, or of true meaninge, I
therin ioy, ye & wyl ioy. For I know
that this shal chaunce to my saluatio
through your prayer & ministering of
y spirit of Iesu Christ as I loke for &
hope y in nothing I shalbe ashamed.

Yea and though I be offered vppe
vppon the offeringe and sacrifice of phi.2.
your faileth, I reioyce, and reioyce
with you all. For the same cause al-
so reioyce ye. and reioyce ye with me.

Moreover my brethren reioyce in phi.3.
the Lord.

Reioyce in the lord alway, & again phi.4.
I say reioyce. The Lord is euen at
hand. Be not careful. I reioyce in the
lord greatly, that now at the lasse
ye are reuined againe to care for me
in that ye were also carefull. &c.

What thanks can we recompence 1. The. 3.
to God agayne for you, ouer all the
ioye that we ioye for youre sakes be-
fore oure God, whyle we nyght and
day pray exceedingly tha t we myght
3. 11. ite

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see you presentlve, and myghte ful-
fyll that, whiche is lackinge in your
sayeth.

1. Thes. 5.

Comfozte youre selues together,
comfozte the feble minded.

1. Thes. 2.

What is our hope or ioy or crowne
of reioysinge: are not ye it in the pre-
sence of oure Lorde Iesus Chyiste at
hys comminge: Yes ye, are our glo-
rye and ioye.

2do phile.

We haue greate ioye and consola-
tion ouer thy loue, for by the (bro-
ther) the Sayntes are comforted.
Euen so brother, let me enioye the
in the Lorde, comfozte my bowels in
the Lorde.

Agaynste loquacitve, and va- dlenes. Capitu. 28.

1. Cor. 4.

The kingdome of God is not in
wordes, but in power.

1. Cor. 15.

Cynll and malicious wordes,
corrupte good maners.

2. Cor. 1.

Wyd I vse lightenes: Or thinke I
carnally those things, which I think
that with me shuld be yea yea, & nay
nay

S. Paulus Epistles.

nape. God is faithfull: for our prea-
ching vnto you, is not ye and nape,
but in him it was yea.

Wherefore put away lyinge, and
speake euery manne truth vnto his Ephe. 4.
neighbour, for as muche as we are
members one of an other.

But be ye fulfilled with the spirit Ephe. 5.
speakinge vnto your selues in psal-
mes and hymnes, and spirituall
songs.

I besought the to abyde still in Co- 1. Timo. 2.
rinth when I departed in to Macedo-
nia, euen so doe, that thou com-
maunde some that they teache no o-
ther wise, neither geue heede to fables
and genealogies whych are endlesse
and byde doubtles, moze then godly
edifyinge whiche is by sayth. Frome
the whiche thinges some haue erred,
and haue tourned vnto bayne lange-
linge, because they woulde be doc-
tours in the scripture, and yet vn-
derstande not what they speake, nei-
ther whereof they affirme.

And also they learne to goo frome, Timo. 5.
house to house, ydle, ye not ydle only,

3. ill.

but

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but also triflinge and busye bodyes,
speakinge thynges whyche are not
comelye.

2. Thes. 3.

For when we were with you, this
we warned you of, that if there were
any whiche would not worke, that
the same shoulde not eate. We haue
hearde saye no doubt that there are
some which walke among you inco-
ordinate, and worke not at all, but
are curious and busybodies. The that
are such we commaunde, and exhort
by the Lorde Iesu Christe, that they
worke with quietnes and eate theyr
owne breade.

1. Timo. 4.

Casse alwaye vnghostlye and olds
wyues fables.

Titu. 2.

With an whole some worde, which
can not be rebuked, y^e he which with-
standeth may be ashamed, hauing no
thing in you that he may displaye.

Of internall reformation, &
thanks geuing, and of certain spi-
rituall exercises, and of the ordi-
nauce of al things to the last
ende. Capit. 29.

Fa

Fashion not youre selues lyke Rom. 12.
vnto this worlde. But be ye
chaunged in your thape, by the
renouynge of youre wyttes, that ye
may seke what thinge that good, that
acceptable, and perfect will of god is.

Pourge therfore the olde leuen, 1. Cor. 5.
that ye maye be newe dowe, as ye are
swete breadye. For Christ our Easter
lambe is offered by vs. Therfore
let vs kepe holpe day, not with olde
leuen; neither with the leuen of ma-
liciousnes and wickednesse: but with
the swete breadye of purenes & truth.

Therfore whether ye eate or drinke, 1. Cor. 10.
or what so euer ye doo, do all to the
praise of God.

For if we be so seruent, to God we 2. Cor. 5.
are so seruent. If we kepe measure,
for youre cause kepe we measure, for
the loue of Christ constraineth vs.

Be ye renued in the spirit of youre Ephe. 4.
minde, and put on that newe man.
which after the image of God, is sha-
pen of righteousness & true holines.

Singinge and making melodye to Ephe. 5.
the lord in your harts geuing thanks

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alwayes for all things vnto God the
father, in the name of our Lorde Je-
sus Christ.

Phi. 4.

Furthermore brethren, what so e-
uer things are true, what so euer
things are honeste, what so euer
things are iust, what so euer things
are pure, what so euer things per-
taine to loue, what so euer thyngs
are of honest reporte, if there be any
vertuous thinge, if there be any lau-
dable thinge, those haue ye in youre
mynde, which ye haue both learned
and receaued, heard and also sene in
me, those things do: and the God of
peace shall be with you.

Colo. 3.

Let the olde man with his woorkes
be put of, and the newe be put on,
which is renued in knowledge after
the ymage of hym that made hym,
where is nother gentyle nor Jewe,
circumcision nor vncircumcision, bar-
barous or Scythian, bound or fre, but
Christ is in all things, and see that
ye be thankfull, teache and exhort
youre owne selues, in psalmes and
hymnes, and spirituall songes, which
haue

S. Pauls Epistles.

have sauoure with them, singyng
in youre hartes to oure Lorde. And
all thynges (what so ever ye doo in
worde or deede) doe it in the name of
the Lorde Jesu, geuynge thanks to
God the father by him.

In all thynges geue thanks, for ^{1. Thes. 5.}
this is the wyll of God in Christ Je-
su towarde you.

For by him offer we the sacrifice of Heb. 13.
laude alwayes to God: that is to say,
the frute of oure lyppes, whiche con-
fesse his name.

Whiche deliuered vs from so great ^{2. Co. 1.}
perilles, in whome we truste, that
yet here after he wyll deliuer, by the
helpe of youre prayer for vs, that by
the meanes of many occasions, than-
kes maye be geuen of manye on oure
behalfe, for the grace geuen vnto
vs.

For I doo all thynges for youre ^{2. Co. 4.}
sakes, that the plentuous grace by
thanks geuynge of manye, maye re-
bounde to the prayse of God.

3. v.

Of

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Of originall synne, and the
trāsfusion therof. And of the con-
pariſon of Chriſtes grace, to A-
dams faule. Capt. 10.

Rom. 5.

We haue now by Jeſu Chriſt
receiued þ attonment wher
foze as by one mans ſinne
entred in to the woꝛlde, and death by
the means of ſinne, ſo death wente
ouer all men in ſo much that all men
ſinned. Foꝛ death raigned from Adā
to Moſes, euen ouer thē alſo that ſin-
ned not with like trāſgreſſion as byd
Adam: which is the ſimilitude of him
that is to come. But the giſte is not
like as the ſinne. Foꝛ if thoꝛowe the
ſinne of one manye be deade, muche
moze plentifulous bypon manye was
the grace of God, and giſte of grace,
which grace was geuen by one man
Jeſus Chriſte. And the giſte is not
ouer one ſynne, as death came tho-
rowe one ſynne of one that ſynned.
Foꝛ dampnation came of one ſin vnto
condempnation: but the giſt came
to iuſtify from manye ſins. Foꝛ if by
the ſinne of one death raigned by the
mea

S. Pauls Epistles.

meanes of one, much more shall they
which receaue abundance of grace,
and of the gift of righteousness, raignt
in life by the means of one (that is to
say) Iesus Christ. Wherefore then as
by the sinne of one, condemnation
came on all men, even so by the iustif-
ying of one cometh the righteousness
y bringeth life vpon all men. For as
by one mans disobedience manye be-
came sinners, so by the obedience of
one, shall manye be made righteous.
And wher abundance of sin was, ther
was more plentuousnesse of grace.
That as sin had reigned vnto death,
euen so might grace reigne therfore
righteousnesse, vnto eternall life, by
the helpe of Iesus Christ our Lord.
We know that the law is spirituall, Rom. 7.
but I am carnall selde vnder sin, be-
cause I wote not what I do: for what
I would, that do I not, but y I hate,
that do I. If I now do that which I
would not. I graunt to the law that
it is good. So then now it is not I
that do it, but sinne that dwelleth in
me. For I know y in me (that is to
saye

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saye in my fleshe) dwelleth no good thing. No wyll is present with me, but I fynde no meanes to perfozme that which is good. For I do not that good thing which I would: but that euyl do I which I woulde not, final- lye if I do that I woulde not, then is it not I that doo it, but synne that dwelleth in me doeth it. I fynde then by the lawe, that when I woulde do good, euyl is presente wyth me. I delyte in the law of God, concerning the inner manne. But I see another lawe in my members rebellinge a- gainste the lawe of my minde, and subduinge me vnto the lawe of sinne which is in my members. So then I my selfe in my mynde serue the lawe of God, and in my fleshe the lawe of synne.

Ephē. 7.

We were naturallie the chylzen of wrath. euen as well as other.

1 Cor. 15.

For by manne came deathe, and by a manne came the resurrection of the deadde. For as by Adam all dye, e- uen so by Christe shall all be made a lyue.

For

S. Paules Epistles.

For that the lawe coulde not doo,
inasmuche as it was weake because Rom. 8.
of the flesh, that perfozmed God, and
sente his sonne in the similitude of
synfull fleshe, and by synne damned
synne in the fleshe, that the righte-
ousnes required of the lawe, might
be fulfilled in vs, whiche walke not
after the fleshe, but after the spirite.

Of threfolde heauinesse, lau-
dable, vtuperable, and indis-
ferente. Capit.
xii. 31.

I Saye the truthe in Christ, and
I ye not in that my conscience Rom. 9.
beareth me witness in the holys
ghost, that I haue greate heauinesse
and continuall sorrow in my hart for
my bzyethzen, which are Israelites.

But I determined this with my
selfe, that I would not come againe 2. Cor. 2.
to you in heauinesse. For if I make
you soye, who is it, that shuld make
me glad, but the same which is made
soy by me. And I wrote this same to
you

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you, leaſt if I came I ſhould take be-
nyenes of them, of whome I oughte
to reioyce. Certainly this confidence
haue I in you all, that my ioy is the
ioyce of you all. For in great afflicti-
on and anguſſhe of hearte, I wrote
vnto you with manye teares, not to
make you ſorpe, but that ye mighte
perceau the lone which I haue moſt
ſpecially vnto you. Of anye manne
hathe cauſed ſorowe, the ſame hathe
not made me ſorpe, but partly, leaſt
I ſhould greue you all.

2. Cor. 7.

Wherefore thoughte I made you ſo-
ry with a letter, I repent not: though
I did repent. For I perceau that
the ſame piſſle made you ſorpe, thou-
ghe ye wer but a ſeaſon. But now I
reioyce, not that ye were ſorpe, but
that ye ſo ſorowd that ye repented.
For ye ſorowd Godly: ſo that in no-
thinge ye were hurt by vs. For god-
ly ſorowe cauſeth repentaunce vnto
ſaluation not to be repented of: when
woꝛldly ſorowe cauſeth death. Be-
holde what diligence this Godly ſo-
rowe that ye toke, hathe wroughte
in

S. Paulus Epistles.

in you: it caused indignation, it caused
fear, it caused desire, it caused a
feruente mynde, it caused purghe-
ment. For in all thinges ye haue shew-
ed youre selues that ye were cleare
in that matter.

Epaphroditus was sicke, and that
euen to death. But God had mercye Phi. 2.
on him, not on him onelye, but on
me also, least I shoulde haue sorowe
vpon sorow.

I would not brethren haue you ig. 1. Thes. 4.
norant concerning them which are
fallen a slepe, that ye sorowe not as
other do, which haue no hope.

**CAn exhortation to labour for
felicity and beatitude it selfe.**

Capitu. 32.

I suppose that the afflictions of Rom. 8.
this life are not worthe of the
gloze whiche shall be shewed
vpon vs. For the feruente desyre of
the creatures abydet lokyng when
the sonnes of God shall appeare,
because the creatures are subdued

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to banity against their will, but for
his will wherebye subdueth them in
hope . For the very creature shall
be deliuered frome the bondage of
corruption, in to the glorious liberty
of the sonnes of God.

Rom. 13.

This also I knowe, I meane the
season, howe that it is the time that
we shoulde now awake out of slepe.
For nowe is oure saluation nearer
then when we beleue. The night is
passed, and the daye is come nye. Let
vs therefore cast awaye the deedes of
darkenesse. And let vs put on the
armoure of lighte. Let vs walke ho-
nestlye as it were in the daye lighte,
and put ye on the Lord Iesus Christ.

1. Cor. 2.

For it is written. The eye hath
not seene, and the eare hath not hard,
neither haue entred in the hearte of
man, the thinges which God hath
prepared for them that loue him, but
God hath opened them vnto vs, by
his spirit.

1. Cor. 13.

Now we se in a glasse, euen in a dark
speaking, but then shall we se face to
face. now I know vnperfectlye, but
then

S. Pauls Epistles.

then shall I knowe, euen as I am
known.

Wherefore we are not wearied. For ^{2. Cor. 4.}
oure exceedinge tribulation which is
momentanye and lighte, prepareth
an exceeding and an eternall weight
of glozve vnto vs.

We knowe surelpe of oure earthy ^{2. Cor. 5.}
mancion wherein we now dwel were
destroyed, that we haue a buildinge
ordayned of God, an habitation not
made wpy handes, but eternall in
heauen.

Let vs not be weary of wel doinge.
For when the time is come, we shall
reape withoute wearynes. Whyle
we haue therefore time, let vs doo
good to all menne, and speciallpe vnto
them, whiche are of the housholde
of fafeth. ^{Gala. 6.}

For the things that were vantage ^{Phi. 3.}
vnto me, I counted losse for Chrystes
sake. For whome I haue counted all
thinge losse, and doe iudge them but
donge, that I mighte wyne Christ,
and mighte be founde in him, not ha-
uing mine own righteousnes which

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is of the lawe: But that which springeth
of the faith which is in Christ.
I meane the righteousnesse which
commeth of God thow we sayeth in
knowinge him, and the vertue of res-
urrection, and the felowshippe of his
passion, that I mighte be conformed
vnto his death, if by anye meanes
I might attayne vnto the resurrection
of the dead.

Collo. 1.

For why God the father hath made
vs meete to be partakers of the inheri-
tance of sayntes in lighte, which
hath deliuered vs from the power of
darkenes, and hath translated vs in
to the kingdome of his deare son, in
whom we haue redemption through
his bloude, and forgiveness of oure
sinnes.

Collo. 3.

Therefore if ye be risen agayne
with Christ, seeke those things which
are aboue, where Christ sitteth on
the right hande of God. Set your af-
fections on things that are aboue,
and not on thynges which are on
the earth. For ye are dead, and your
life is hid with Christ in God. When
Christ

S. Pauls Epistles.

Christ which is your life shall thewe
him selfe, then shall ye also appeare
with him in gloze.

Fighte the good fighte of sayeth. 1. Timo. 6.
Lay hand on eternall life, wherunto
thou art called, & hast professed a good
profession befoze many witnesses.

I knowe whome I haue beleued, 1. Timo. 1.
and am sure that he is able to keepe
that whiche I haue committed to his
keepinge against that daye.

Suffer affliction as a good souldr, 2. Timo. 2.
er of Jesu Christ. For the husbando-
man that laboureth must first receiue
of the frutes.

I am nowe ready to be offered, and 2. Timo. 4.
the time of my departing is at hand.
I haue fought a good fight, and haue
fulfilled my course, and haue kepte
the sayth. From hence forth is laid vp
for me a crowne of righteousness whi-
che the lord that is a righteous iudge
shall geue me at that daye, not to me
onelye, but vnto all them that loue
his comminge.

For the grace of God, that bringeth Titu. 2.

R. II.

sal.

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saluation vnto all men, hath appeared and teacheth vs, that we shoulde renge vngodlynesse, and woꝛldely lustes, and that we shoulde lyue sober minded, rightcouselfe, and godlye in thys present tyme woꝛlde, lookinge foz that blessed hope and glorious appearinge of the myghty God Iesu Christ.

Zeb. 4.

But we whiche haue beleued, doe enter in to his rest, as contrary with he sayed to the other: I haue sworne in my wrath, they shall not enter in to my rest. And that spake he verely longe after that the woꝛkes were made, and the foundations of the woꝛlde, layed. Foz he spake in a certayne place of the seuenth daye, of this wyse. And God byd reaste the seuenth daye from all his woꝛkes. And in this place agayne. They shall not come in to my rest. Seinge therefore it foloweth that some must enter therein to, and they to whom it was first preached, entered not therein foz they beleues sake. Agayne he appoynteth in I and a certayne present day after

Gene. 2.
Psal. 94.

S. Paulus Epistles.

longe a time, sayinge as it is re-
 heard: this daye if ye heare his
 voice, be not hard harted. For if so, Psal. 94.
 he had geuen rest, then woulde he
 not afterwarde haue spoken of an o-
 ther daye. There remaineth there-
 fore yet a rest to the people of God.
 For he that is entred in his rest, doth
 cease from his owne workes as god
 did from his. Let vs haste and iudge
 therefore to enter in to that rest, leaue
 anye manne saule after the same en-
 sample, in to vnbeleefe.

For when God made promisse to Zeb. 6.
 Abraham, because he had no greater
 thinge to sweare by, he sweare by
 him selfe saying. Surely I will blesse
 thee, and multiply thee in dede. And
 and so after he had suffered and tary, Gene 22.
 a longe time, he enioyed the pro-
 mes: Whence verely sweare by him
 that is greater then them selues, and
 an othe to confirme the thinge, is
 amonge them an end of all cryse. So
 god willing very abundantly to shew
 unto the heyers of promes the stable-
 nes of his counsaile, he added an othe

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that by two immutable things (in
whiche it was impossible that God
shuld lie) we might haue perfect con-
solation, which haue fled. For to hold
fast the hope that is set before vs.

Heb. 13.

For here we haue no continuing
citie, but we seeke one to come.

Of the dyscolutiue despyte to
be wyth Christe. Ca.
pitu. 33.

Rom. 8.

We know that euery crea-
ture groaneth with vs also,
and traualleth in payne
vnto this tyme. Not they onely
but euen we also which haue the first
frutes of the spyrite mourne in our
selues, and wayte for the adoption, &
loke for þe deliuerance of our bodies.

Rom. 7.

O wretched man that I am: who
shall deliuer me frome this body of
death: the grace of God, throught Je-
su Christ our Lord.

1. Cor. 13.

For sure knowledge is vnperfecte,
and oure pꝛophesyinge is vnperfecte.
But when that, which is perfecte is
come

S. Pauls Epistles.

come: then that which is vnperfect,
shall be done awaye.

Wherefore sigh we, desiringe to be ^{2. Cor. 5.}
clothed with oure mansion which is
from heauen, so yet, if we be founde
clothed and not naked. For as longe
as we are in this tabernacle, we sigh
and are greued. For we woulde not
be vnclathed, but woulde be clothed
vpon, that mortallity might be swa-
lowed vpp of life. He that hath o-
dayned vs for this thyng, is God:
the whyche hath geuen vnto vs the
earnest of the sppyte. And we heare
and knowe well, that as longe as
we are in the bodye, we are absent
frome God. For we walke in sayeth
and see not. Neuerthelesse we are of
good coumforte, and had leuer to be
absente frome the bodye, and to be
presents with the Lorde. Wherefore
whether we bee at home, or frome
home, we endeouore oure selues to
please him.

For Christ is to me life, and death ^{phi. 1.}
is to me a bauntage. If it chaunce
me too lyue in the fleshe, that is too

B. iiii.

me

The common places of all

me frutesfull for to worke, and what
to chuse I wor not. I am constrained
of two thinges, I desyre to be solued
and to be with Christ which thinge
is best of all. Neuer thelesse to abide
in the fleische is more needfull for you.
And this I am sure of, that I shall
abyde, and with you all continue
for the furtheraunce and ioye of your
sayeth, that ye maye more abound-
ly reioyce in Iesu Christ thowow me,
by my comminge to you again.

Heb. ii.

And they all dyed in sayth, and re-
ceaved not the promises: but salued
them a far of, and beleued them, and
saluted them, and confessed them, that
they were straungers and pilgrimes
on the earthe. They that saye suche
thinges, declare that they seeke a coun-
trei. And if they hadde bene minde-
ful of that cuntry from whence they
came out, they hadde leasure to have
returned agayne. But now they de-
syre a better, that is to say a heauen-
lye. Wherefore God is not ashamed
of them, euen to be called theyr God:
For hee hath prepared for them a
citty

giye.

Agaynste ydolatrie.

Capitu. 34.

When thei counted them sel, Rom. i.
 ues wyse they became folcs
 and turned the glozy of the
 immortal God, vnto the similitude
 of the ymage of a mortall man, and
 of byrdes, and foure footed beastes,
 and of serpentes. Whiche turned hys
 truth vnto a lye, and worshipped and
 serued the creatures moze then the
 maker, which is blessed for euer.

Of suche thinges whiche are dedd, 1. Cor. 8.
 cate vnto ydols, we are sure that we
 all haue knowledge. To speake of
 meate dedicate vnto ydols: we are
 sure that there is none ydoll in the
 worlde, and that there is none other
 God but one. And thoughe there be
 that are called Goddes, whether in
 heauen, or in earth (as there be gods
 many, and Lords many) yet vnto vs
 is ther but one God, which is the fa-
 ther, of whom are al things, and we
 in

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in him, and one lord Jesus Christ, by whom are all things, and we by him. But every man hath not knowledge.

I. Cor. 12.

Neither be ye worshippers of ydols as were some of them, accordinge as it is written. The people sate downe to eat and drinke, and rose up again to playe. Wherefore my deare beloved, flye frome worshypinge of ydols. Are not they whiche eat of the sacrifice, partakers of the altare? What say I then that the ydol is any thinge: or that it, which is offered to ydols is anye thinge? Naye, but I say that these things which the gentiles offer, they offer to devils, and not to God. And I woulde not that ye should haue fellowshipe with the devyls. Ye can not drinke of the cup of the Lord, and of the cuppe of the devyls. Ye canne not be partaker of the Lordes table, and of the table of devyls. Either shall wee prouoke the Lord: Or are we stronger then hee

Ero. 32.

Ye knowe that when ye were gentyles, ye wente youre wayes untoo
domine

S. Pauls Epistles.

homme ydols, euen as ye were ledde.

Wherfoze I declare vnto you that 1. Cor. 12.
no man speaking in the spirit of god,
despeth Iesus.

But when ye knewe not God, ye
did seruice vnto them, which by na. Gala. 4.
ture were no Gods. But now seing
ye knowe God (yet rather are kno-
wen of God) howe is it, that ye turne
agayne vnto the weake, and simple
ceremonies, where vnto agayne ye
desire a frethe to be in bondage.

Agaynste dyuers vices of
menne. Capitu.

35.

They are withoute excuse, in Rom. 1.
as muche as when they knewe
God, they gloryfied hym not
as God, neyther were thankfull,
but ward full of banntyes in theyr
ymagynations, and theyr foolyshe
heartes were blynded. **W**herfoze
God likewise gaue the by vnto their
harts lusses, vnto vncleennes, to defile
their

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they; owne bodyes betwene themselves. And as it seemed not good vnto them to be knowne of God, euen so god deliuered them vp vnto a lewd minde, that they should do the thinges whiche were not comlye, beinge full of al vnrighteous doynge, of fornication, wickednesse, couetousnes, maliciousnes, full of enuy murder, debate, discorde, euill conditioned, whisperers, backebyters, haters of God, doers of wzonge, pzoude boasters, byngers vp of euill thinges, disobediente to father and mother, without vnderstanding, couenaunt breakers, vnlovinge, truce breakers, and merciles. Which men though they knew the righteousnes of God, holwe that they which suche thinges committe, are woorthye of death yet not onelye do the same, but also haue pleasure in them that do them.

Rom. 3.

psal. 139.

psal. 9.

psal. 13.

We haue already pzoued, how that both Jewes and gentiles are al vnder synne, as it is wzitten: There is non righteous, no not one: there is none that vnderstandeth, there is none that

seeth

S. Pauls Epistles.

sekeeth after God, they all are gone
oute of the waye, they are all made
vnpofitable, there is none that doth
good, no not one: Their throte is an
open sepulchre, with their tounge
they haue disceaued, the popsonne of
Aspes is vnder their lippes. Whose
mouthes are full of cursinge and bit-
ternes. Theye sete at swifte to shed
blonde. Destruction and wretched-
nes are in their wayes. And the way
of peace they haue notknown. Ther
is no feare of God befoze their eyes.

Of anye that is called a brother a-
monge you, be a fornicatoz, oz coue-
tuous, oz a woꝛshipper of ydols, ey-
ther a rayler, eyther a dyonckarde, oz
an ertoxtioner, with him that is such
see that ye eate not. Put alwaye from
you that euill person. 1. Coz. 5.

We not deceiued, for neither forni-
catoures, neither woꝛshippers of y-
dols, neither whozemongers, neither
weaklynges, neither abusers of them
selues with the mankynde, neyther
theues, neither the couetuous, ney-
ther dyonckards, neither cursed spea-
kers 1. Coz. 6.

The common lpaers of all
kers , neither raulthers, shal inherit
the kingdome of God.

1. Cor. 10.

Let vs not luste after euyl things,
as they lusted. Neither let vs commit
foznication, as some of them commit-
ted foznication, and wer destroyed in
one day. 33. thousande. Neither let vs
tempt Chyist, as some of them tempo-
ted, and were destroyed of serpentcs.

Exo. 14.

Neither murmure ye as some of the
murmured , and were destroyed of
the destroyer. All thynges happened
vnto them fo; ensamples , and were

Num. 25.

written to put vs in remembraunce,
whome the endes of the wo;ldc are
come vpon.

Num. 21.

Eph. 4.

Be angrye , but synne not, let not
the sunne goo doune vpon your an-
ger , neyther geue place vnto the de-
uyl. And greue not the holpe spirite
of God , by whome ye are sealed vn-
to the daye of redemption . Let all
bitternes, scarcenes, and wyath, ro-
ringe and cursed speakinge, be put a-
wayne froine you , wpth all malice,
ousenessc.

Phi. 1.

Some there are whiche preache
Chyist

S. Pauls Epistles.

Chyffe of ennye and strife, and some
of good wyl. The other part of lours,
because they see that I am set to de-
fende the gospel. Some other prea-
cheth Chyff of strife and not purely,
supposinge to adde moze aduersitye
to my bondes.

But nowe put ye also awaye from Collo. 3.
you all thinges, wrauth, fearcenes,
maliciousenes, cursed speakinge, fil-
thyre speakinge out of your mouthes,
ye not one to an other.

And vnderstande this how that the
lawe is not genen vnto a righteous 1. Timo. 1.
man, but vnto the vnrighteous and
disobediente, to the vngodlye and to
synners, to vnholp and vncleane, to
murtherers of fathers and mothers,
to mansleas, and whozomongers,
to them that despyle them selues with
mankinde, menselers, to lyars, and
to perjured, and so forth, if ther be
any other thinge that is contrarye to
bolesome doctrine, accoꝝdinge to the
gospel of the gloꝝy of the blessed god,
whiche is committed vnto me.

The spirit speaketh euidently that in
1. Th. 1. Timo. 4.

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the later tymes some shall departe
frothe the fapth, and shall geue bede
vnto spirites of erreure. and deuillish
doctrine of them whiche speake false
thozowe ypocrisye, and haue theyr
consciencs marked with a hote yron
forbyddinge to mary, and commaun-
dinge to abstayn from meates, which
God hath created to be receiued with
geuinge thanks, of them which be-
leue and knowe the truth. For al the
creatures of God are good, and no-
thing is to be refused if it be receaued
with thanks geuing. For it is sancti-
fied by the worde of God and prayer.

2. Timo. 3

Vnde. lxxv.

This vnderstand that in þe last daies
shal come perillous tymes, for the mē
shal be louers of their owne selues,
coueteous, lusters, pꝑoud, cursed spea-
kers, disobediente to father and mo-
ther, vnthankfull, vnhoiye, vnkynde,
truce breakers, stubburne, false accu-
sers, rictous, fearch, despisers of them
whiche are good. traptours, be ddy,
bye minded, greedye vypon voluptu-
ousnes more then the louers of God,
hauinge a similitude of godly liuing,
but

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but haue denyed the power thereof,
and inche abbozre. Of this sozte are
they whiche enter in to houses, and
brynge in to bondage women loden
with sinne, whiche women are ledde
with diuers lustes, euer learninge,
and neuer able too come vntoo the
knowledge of the truth.

Unto the pure, are all thynges **Titu. 1.**
pure, but vnto them that are defiled,
and vnbeleuinge, is nothinge pure:
but euen the verve myndes and con-
scyences of them are defyled. They
confesse that they knowe God: but
wyth the deddes they denye him, and
are abhomynable, and disobedient,
and vnto all good woozkes dyscom-
mendable.

EAn exhortation to dyuers
vertues and to the actes
of the same. **Ca.**
pitu. 36.

Geeue not your members as in- **Rom. 6.**
strumentes of vnrightheousnes
vntoo synne, but geue youre
L. 1. **glues**

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selues vnto God, as they that are all
alyue from death. Let not sinne haue
power ouer you. For ye are not vnder
the lawe, but vnder grace, what
thē: that we sinne beceuse we are vnder
not the lawe, but vnder grace:
God so: bydde.

2. Cor. 1.

I desyre you to solow me. For this
cause haue I sente vnto you Timo-
theus, which is my deare sonne, and
faithfull in the Lord, which shall put
you in remembraunce of my wayes
which I haue in Christe, euen as I
teach euery wher in al cōgregations,
For though ye haue ten thousand in-
structors in Christ yet haue ye not ma-
ny fathers, For in Christ Ieſu I haue
begotten you thow the gospel, I
write not these things to shame you,
but as my beloued sons I warn you.

1. Cor. 7.

This I saye brethren, the time is
shorte, it remaineth that they which
haue wriues, be as though they had
non, and they that wepe, be as though
they wept not: and they that reioyce,
be as though they reioysed not: and
they that bpe, be as though they pos-
sessed

S. Pauls Epistles.

sest not: & they that vse this world,
be as though they vsted it not. For the
fashion of this worlde goeth away, &
would haue you without care.

Watche ye, stand fast in the faith, 1. Cor. 15.
quyte you like men, and be stronge.
Let all your busines be done in loue.

In all thinges let vs behaue oure
selues as the ministers of God. In sa- 2. Cor. 6.
kinges, in watchings, in purches, in
knowledge, in longe sufferinge, in
kindenes, in the holy ghoſte, in loue
vnsained, in the wordes of truthe, in
the power of God, by the armour of
righteouſenes of the righte hand and
on the lefte.

Finallye brethren be of good com- 2. Cor. 13.
forte, be perfecte, be of one mynde,
lyue in peace, and the God of peace
and loue shall be with you.

I therfore which am in bondes for Ephe. 4.
the Lordes sake exhortte you, that ye
walke worthy of the vocation wher-
with ye are called: in all humblenes
of mynde, and mekenes, and longe,
sufferinge, forbearing one an other,
L. 11. through

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throughe loue , and that ye be dy-
gent to keepe the vnitie of the spirite
in the bonds of peace, beinge one bo-
dye, and one spirite , euen as ye are
called in one hope of your callinge.

Phi. 2.

Doe all thinge withoute murmu-
ringe , and disputinge , that ye may
be faultlesse and pure, and the sonnes
of God withoute rebuke in the myd-
des of a croked and peruerse nation:
amonge the whiche see that ye shyne
as lightes in the world holdynge fast
the worde of life vnto my reioysinge
in the daye of Christ, that I haue not
runne in vayne, neither haue labou-
red in vayne.

Collo. 3.

Now therfore as elect of God , holy
& beloued, put on tender mercy, kind-
nes, humblenes of minde, mekenes
long sufferinge, forbearing one an o-
ther, & forgeuing one an other, if any
man haue a quarrell to an other, euen
as Christ forgaue you, euen so do ye.

1. Thes. 4.

We beseeche you brethren that ye
increase more and more, and that ye
stудye to be quiet, and to medie with
your owne busynes , and to worke
with

S. Paules Epistles.

with your owne handes, as we commaunded you, that ye maye be cause your selues honeste towarde them that are withoute, and that nothinge be lackinge vnto you.

Reioyce euer, praye continuallye, quencheth not the spirit. Despyse not prophesyinge. Crampe and proue all things, and kepe that which is good. Abstaine from all suspicious things. Fayethfull is he whiche called you, which wyll also do it. Brethren pray for vs. Greete all the brethren with an holpe kyss. I charge you in the Lord, that this Epistle be redde vnto all the holy brethren.

Lustres of youth auoyde, and folow righteousnes, sayth, loue, and peace with them that call on the Lord with pure hearte. The seruaunte of the Lord muste not stryue, but muste be peaceable vnto all men, and apte to teache, and one that can suffer the euill in meeknes, and canne informe them that resist truth.

Let oures also learne too excell in good woorkes, as far forth as neede

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requyretb, that they be not vnfruite-
full.

1. Timo. 6. Follow righteousnes, godlines, lone
pacience, and mekenesse.

Of the sinagoge, and of dy-
uers gifts of grace in tyme past ge-
uen vnto it, and of dobie cir-
cumcission. Capit. 37.

Rom. 2.

If thou keepe the lawe. But if
thou bzeake the lawe, thy cir-
cumcission is made vncircumcission.
Therefore if the vncircumcised kepe
right thinges contayned in the lawe,
shal not his vncircumcission be con-
red for circumcission? And shal not vn-
circumcission which is by nature (if it
kepe the lawe) iudge thee, which be-
inge vnder the letter and circumcissi-
on, dost transgresse the lawe? For
he is not a Jewe, whiche is a Jewe
outward. Neither is that thinge cir-
cumcission which is outward in flesh.
But he is a Jewe, which is hyd with
in, and the circumcission of the hart,
is the true circumcission which is in
the

S. Pauls Epistles.

the spirit, and not in the letter, whose prayse is not of men, but of God.

What preferments then hath the Rom. 3.
Iewe: other what auantagerth circumcision: Surely very much. First, unto them was committed the word of God. What then thought some of them did not beleue: Shall their unbelene make the promise of God without effecte: God forbid.

Whiche are the Israelites, to whom Rom. 9.
pertayneth the adoption, & the glory, and the covenantes, and the lawe that was geuen, and the promises. whose also are the fathers, and they of whome (as concerninge the fleshe) Christ came, whiche is God ouer all thinges blessed for ever. Amen.

I saie then: hath God caste away Rom. 11.
his people: God forbid, for euen I verely am an Israelite, of the seide of Abraham, and of the tribe of Benjamin, god hath not cast away his people, whiche he knew befoze. Either wote ye not what the scripture sayth by the mouth of Elias how he maketh intercession to god against Israel say,

R. lill.

ing: Lord

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2. regu. 16.

Lord they haue kylled thy pꝛophe-
tes, and dygged doune thine altares:
and I am left only, and they seke my
felfe. But what sayeth the aunty were
of god to him agan? I haue reserued
vnto me seuen thousand men, which
haue not bowed the knees to Baal, eue
so at this time, is ther a remenaunt
lesse theow the election of grace. If
it be of grace, then is it not of woꝝ-
kes. For then were grace, no moꝝe
grace.

1. Cor. 10.

Wherthen I wold not that ye shuld
be ignoꝝaunt of this, how that our
fathers were all vnder a cloude, and
al passed thꝛough the sea, and wer all
baptised vnder Moyses in the cloude,
and in the sea, and did all eate of one
spirituall meate, and did all dꝛinke
of one maner spirituall dꝛinke. And
they dꝛanke of that spirituall rocke
that folowed them, which rocke was
Christe. But in manye of them had
God no deleyte, soꝝ they were ouer-
thꝛowen in the wilbernes. These
are ensamples to vs.

Gala. 2.

We are Jewes by nature, and not
sinners

S. Paules Epistles.

sinners of the gentiles.

And I sape that Iesus Chyſte was Rom. 15.
a miniſter of the circumciſion for the
truthe of God, to confirme the pro-
miſes made vnto the fathers.

Beholde Iſraell whiche walketh 1. Cor. 10.
carnallie.

For we are circumciſſion whiche
wozhippe God in the ſpिरितe and re. Phi. 3.
ioyce in Chyſte Ieſu, and haue no
confidence in the fleſhe, though I
haue where of I might reioyce in the
fleſhe. If anye other man thinketh
that he hath whereof he mighte truſt
in the fleſhe, muche moze I circum-
ciſed the eyghte daye, of the kindred
of Iſraell, of the trybe of Benjamin,
an Hebrue bozne of the Hebrues, as
concerninge the lawe, a Pharſey,
and as concernynge ſeruentneſſe, I
perſecuted the congregation, and as
touchinge the righteouſeneſſe which
is in the lawe, I was vnrrebukable.

God in tyme paſt diuerſe and ma-
ny wayes, ſpake vnto the fathers by Heb. 1.
the prophets: but in theſe laſt dayes,
he hath ſpoken vnto vs by his ſonne.

L. v.

The

The common Places of all

Leb. 9.

The first tabernacle had ordinaunces, and seruings of God, and worldly holynes. For there was before a tabernacle made, wherein was the candlesticke, and the table, and the shew bread which is called holy, But within the second bayle, was there a tabernacle, which is called holiest of al. Which had the golden senser, and the Arke of the Testament, overlaid rounde aboute with golde, wherein was the golden potte with Manna, and Arons rod that spronge, and the tables of the Testamente.ouer the Arke were the Cherubins of glozys shadowing the seate of grace, of whiche thinges we wyll not now speake particularlye.

Of the churche. Ca:
pitu. 38.

Gala. 4.

That Jerusalem, whyche is a boue is free: which is the mother of vs al For it is written.

Isa. 55.

Reioyce thou baren, that bearest no childre. Speake forth and cry, thou that trauallest not. For the desolate hath

S. Pauls Epistles.

hathe manye mo childzen, then he,
which hath an husbände.

Christ is the heade of the congre- Ephe. 5.
gation, and the same is the sauioure
of the bodye: and the congregation
is in subjection to Christe, the why-
che loued the congregation, and gaue
him selfe for it, to sanctifye it, and
cledsed it in the fountayne of water
thowels the wordc of lyfe, to make
it vnto him a glorious congregation
withoute spote or wrynkle, or anye
suche thinge, but that it shuld be im-
maculate and holy. For no man euer
yet bated his owne fleshe, but nour-
isheth and chearyseth it, euen as the
Lorde doth the congregation: for we
are members of hys bodye, of hys
flesh, and of his bones. For this cause
shal a man leaue father and mother,
and shal continue with his wife, and
two shal be made one flesh. This is
a greate secrete and sacramente, but
I speake betweene Christe and the
congregation.

These thinges write I vnto thee, 1. Timo. 3.
trustinge to coms shortly vnto thee,
but

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but and if I tarpe longe, that then
thou mayest yet haue knowledge,
how thou oughtest to behaue thy self
in the house of God, which is the con-
gregation of the lyuinge God, the
pyller and ground of truth.

Heb. 3.

And Moses verelye was faithfull
in al his house, as a minister to beare
witnes of those thinges, which shuld
be spoken afterwarde. But Christe
as a sonne hath rule ouer the house,
whose house are we.

1. Cor. 3.

We are the temple of the lyuinge
God vt sup. Capit. 13.

Heb. 12.

For ye are not come vnto the
mounte that can be touched, and vnto
burninge fire, noz yet to myst and
darckenesse, and tempest of wether,
neither vnto the sound of a troumpe
and the voice of woordes. Which voice
they that hearde it, wysshed awaye,
that the communication shoulde not
bee spoken too them, for they were
not able to abyde that whiche was
spoken. If a beast hadde touched the
mountayne, it must haue bene stoned
or thruste throughte wyth a dart: e,
nca

S. Pauls Epistles.

such so terrible was the sight which appeared. Moses said. I fear I quake. But ye are come vnto the mount Si- on, and too the citie of the liuinge God, the celeſtiall Ierusalem, and to an innumerable sight of Angels and vnto the congregation, of the first bozne sonnes which are written in heauen, and to God the Iudge of all, and to the spirits of iust and per- fecte menne, and to Iesus the media- tor of the newe Testamente, and to the sprinklinge of bloude that spea- keth better then the bloude of Abell. Wherefoze if we receaue a kingdom which is not moued, we haue grace, whereby we maye serue God, and please him with reuerence and Gods lye feare.

Of the efficacitie and argu-
mentes of the preachinge of the
Euangelicall lawe, and of
the miracles of blessed
saynt Paule the A-
postle. Ca-
pitu. 37.

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Rom. 1.

I woulde that ye shoulde knowe
brethren, howe that I haue of-
ten times purposed to come vn-
to you, (but haue bene let hitherto)
to haue some frute amonge you, as I
haue amonge other of the gentiles.
For I am deiter both to the Grekes,
and to them that are no grekes, vnto
the learned, and also vnto the vn-
learned. Likewise as much as in me
is, I am ready to preache the gospel
to you at Rome also.

Rom. 15.

Nevertheless brethren I haue
somewhat bololye wrytten vnto you,
as one that putteth you in remem-
braunce, thowoe the grace that is
geuen me of God, that I shoulde be
the minister of Iesu Christ amonge
the gentiles, and sanctify the gladd
tidings of God, that the gentyles
might be an acceptable offering sanc-
tified by the holy ghost. I haue ther-
fore wherof I may reioyce in Christ
Iesu in the thinges which pertaine
to God. For I dare not speake of any
of these thinges, which Christ hath
not wrought by me, to make the gen-
tiles

S. Paulus Epistles.

filles obediēte with woꝛde and dede,
in mightye sygnes and wonders, by
the power of the spirit of God: so that
from Ierusalem and the colles round
about vnto Illyricum, I haue selled
all cuntreys with the glad tidings of
Christ. So haue I ensoꝛced my self to
preach the gospell, not where Christ
was named, least I shuld haue built
on an other mans foundation. But
as it is wꝛitten. To whome he was
not spoken of. they shall see, and they
ſhall hard not ſhal vnderſtand. Foꝛ this
cause I haue ben oft let to come vnto
you, but nowe ſeing I haue no moꝛe
to do in theſe cuntreys, & alſo haue ben
deſirous manye yeares to come vnto
you, whē I ſhall take my iorney, in to
Spain, I wyll come to you. I truſte
to ſee you in my iorney, & to be bꝛou-
ght on my way, thither ward bi you,
after ſ I haue ſomewhat entoyed you
now go I vnto Ierusalem, & miniſter
vnto y^e ſaints, whē I haue perſormed
this, & haue bꝛought them this frute
ſealed, I wil come backe again bi you
in to Spaine. And I am ſure when I
come;

IIa. 4.

The common places of all-
come, that I shall come with aboun-
dauce of the blessinge of the gospell
of Chyſte.

1. Co. 2.

And I brethren when I came to
you, came not in gloriouseſnelle of
wordes, or of wyſedome, ſhe wyng
vnto you the testimonye of God. Ne-
ther ſhe wold I my ſelfe that I knewe
anye thinge amonge you, ſaue Ieſus
Chyſte, euen the ſame that was cru-
cified. And my wordes, and my prea-
chinge was not with entyſing wordes
of mannes wiſdome, but in ſhe wing
of the ſpिरितe and of power, that your
ſayth ſhoulde not ſtande in the wiſe-
dome of menne, but in the power of
God.

1. Co. 3.

We are Goddes labourers, ye are
Goddes husbandye, ye are Goddes
buyldinge, accordinge to the grace
of God geuen vntoo me, as a wyſe
buylder haue I layed the ſoundation
and an other builde thereon.

1. Co. 9.

Am I not free? Am I not Apoſtle?
Haue I not ſcene Ieſus Chyſte our
Lorde? Are ye not my worke in the
Lorde? If I be not an Apoſtle vnto
other

S. Paules Epistles.

other, yet I am vnto you. For the
seale of mine Apostleshippe are ye in
the Lord.

Brethren as pertayninge to the
gospell whiche I preached vnto you, 1. Cor. 15.
whiche ye haue also accepted, and in
the which ye continue, by the which
also ye are saued, I doe you to witte
after what manner I preached vnto
you, if ye kepe it excepte ye haue be-
leued in bayne.

Thanks be vnto God. Which al-
wayes getteth vs the victorie in 2. Cor. 2.
Christ, and opened the sauer of bys
knowledge by vs in euery place. For
we are vnto God the swete sauoure
of Christe, bothe amonge them that
are saued, and also amonge them
which perishe. To the one parte are
we the sauoure of deathe vnto deathe:
And vnto the other parte are we the
sauoure of lyfe vnto lyfe. And who
is mete vnto these thinges? For we
are not as manye are, which choppe
and chaunge with the word of God:
but euen out of purenes, and by the
power of God, and in the spghre of
God

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God, so speake we in Chyist.

2. Cor. 3.

Whiche hath made vs able to minister the newe Testaments, not of the letter, but of the spryite. For the letter killeth. But the spirit geueth lyfe.

2. Cor. 4.

If oure gospel be yet hyd it is hyd among them that are lost, in whom the God of this worlde hath blynded the minds of them which beleue not lest the light of the glorious gospel of Chyist which is y^e ymage of god shuld shyne vnto them. For we preach not oure selues, but Chyiste Iesus to be the Worde, and our selues your seruantes for Iesus sake.

3. Cor. 11.

For if he that commeth, preach an other Iesus then hym, whome we preached, or if ye receaue an other spirite then that whiche ye haue receaued: eyther an other gospel then that ye haue receaued, ye might right well haue bene contente. I suppose that I was not behinde y^e these Apostels. Though I be rude in speaking yet I am not so in knowledge. How be it amonge you we are knowen to
the

S. Pauls Epistles.

the bittermost what wee are in all
things.

For in nothing was I inferior vnto
to the chiefe Apostels, though I be 2. Cor. 12.
nothinge, yet the tokens of an Apo-
stell were wroughte amonge you
wyth all patience, with signes, and
wonders, and mightye dedes.

I woulde ye vnderstode brethren, phi. 1.
that my busynes is happened vnto
the furtheraunce of the gospell. So
that my bondes in Christ, are mani-
fest throughte oute all the iudgement
hall, and in all other places: In so
muche that manye of the brethren in
the Lord, are bold throught my bonds
and dare more largelye speake the
worde wythout feare.

We knowe brethren, beloned of
God, how that ye are electe. For our 1. Thes. 2.
gospell came not vnto you in worde
only, but also in power, and in the
holpe ghoſte, and in muche certai-
ntye, as ye knowe, after what ma-
ner we behaued oure selues amonge
you, for youre sakes.

Ap. ii.

Our

The common places of all

1. Thes. 2.

Oure exhortation was not to bringe you to erreurs, no: yet to vncleannes, neither was it with guyle, but as we were allowed of God, that the gospel shoulde be committed to vs: euen so we sprake, not as though we intended to please men, but God, whiche tryeth oure hartes. Neither was our conuersation at anye time with flatteringe wordes, as ye well knowe neither in cloaked couetousnes; God is recorde: neither soughte we praise of men, neither of you, no: yet of any other, when we might haue bene chargeable as the Apostles of Christ, but we were tender amonge you.

2. Cor. 1.

How shall we escape, if we despise so greate saluation, whiche at the first began to be preached of the Lord him selfe, and after wardes was confirmed vnto vs ward by them that hearde it, God bearing witnes therof both with signes and wonders also, and with diuers myracles and gyftes of the holpe ghost, accordinge to his owne wyll.

Rom. 10.

How shall they preache except they be
be

S. Pauls Epistles.

be sente: As it is written. How beauti-
tyfull are the sete of them that bying
good and glabbe tydings of peace,
and byinge glabbe tidynges of good
thinges. But they haue not all obedi-
ed to the gospel. For Esaias saith. **Esai. 41.**
Lord who shall beleue our sayings?
So then sayeth cometh by hearing,
and hearing cometh by the worde
of God. But I aske: haue they not
heard? No doubt. Their sound went **psal. 28.**
oute in to all landes, and their wordes
in to the endes of the worlde.

The gospel is come vnto you, euen **Collo. 1.**
as it is in to all the worlde, and is
fruteful, and groweth as it is among
you. From the first daye in the whi-
che ye harde of it, and had experience
in the grace of God in the trithe, as
ye learned of Epaphroa oure deare se-
loue seruaunte, whyche is for you
a saythfull minister of Christ, which
also declared vnto vs. your loue, whi-
che ye haue in the spirit.

Of the vocation of the gen-
tyles, and of the excecation and
blind

The common Places of all
blindnes of the Jewes, and
also of their finall con
uertyon vntoo
Christ. Ca.
pit. 40.

Rom. 9.

Os. 2.

Esa. 10.

Esa. 1.

He vesselles of mercye, which
he hath prepared vnto glozve,
whiche he called not of the Je
wes onely, but also of the gentiles.
As he sayeth in Os. 2. I wyll call
them my people, whiche were not
my people, and her beloued, whiche
was not beloued. And it shall come
too passe, in the place where it was
sayed vnto them, ye are not my peo
ple, where they shall be called the
chilozen of the lyuinge God. But E
sayas cryeth the concernynge Israell.
Though the member of the chilozen
of Israell be as the sande of the sea,
yet shall a remnantte be saued. He
finissheth the worde verelye and ma
lieth it shorte in righteousenes, so; a
shorte word wil God make on earth.
And as Esaias sayed befoze: Except
the Lord of sabaoth had lefte vs seer,
we

S. Paulus Epistles.

We had bene made as Zodoma, & had
bene lykenned too Gomozra. What
shall we saye then? We saye that the
gentiles whiche solowed not righte-
ousnes, haue ouer taken righteous-
nes: I meane the righteousnes whi-
che commeth of sayth. But Israell
whiche solowed the la'ne of righte-
ousnes, coulde not attayne vnto the
lawe of righteousnes.

For I beare them recoꝛde, that thei Rom. 10.
haue a seruent mind to godward, but
not accoꝛding to knowledge. For thei
are ignoꝛaunte of the righteousnesse
whiche is alowed befoze God, and
goe aboute to stablish theiꝝ owne
righteousnes, and therefore are not
obedient vnto the righteousnes whi-
che is of value befoze God. But I de-
maunde whether Israell did knowe
or not? Forste Moses sayeth: I wyl
prouoke you for too enuye by them Deu. 22.
that are no people, and by a foolysh
nation I wyl anger you, & sayas Esa. 65.
after that is bolde, and sayeth. I
am founde of them that soughte me
not. And haue appeared too them,

C. liii.

that

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that asked not after me. And to Isra-
ell he sayeth . All daye longe haue I
stretched sooe the my handes vnto a
people that beleueith not , but spea-
keth againste me.

Deu. 31.
Esa. 6.

Rom. 11.

Esa. 6.

Psal. 68.

What then? Israell hath not obtai-
ned that, that he soughte. No, but yet
the election hath obtained it. The
remnaunte are blinded , accoꝝdinge
as it is wꝛitten : God hath geuen
them the spirite of compunction:eles
that they shoulde not see , and eares
that they shoulde not heare euen vnto
this daye . And Dauid sayeth : Let
theyꝝ table be a snare too take them
with all , and an occasion to faule,
and a rewarde vnto them . Let their
eyes be blinded, that they see not, and
euer bowe downe their backes. I say
then : Haue they therfore stumbled
that they shoulde but faule only? God
forbyd . Yet thezowe their faule is
saluation happened vnto the genty-
les soe to prouoke them wꝛth all.
Wherfoze if the faule of them, be the
riches of the worlde , and the myny-
kinge of them, the riches of the gen-
tiles

S. Paulus Epistles.

tyles : howe muche moze should it be
 so, if they all beleueed . I speake to
 you gentyles , in as muche as I am
 the Apostell of the gentiles . I wyll
 magnifye myne office, that I might
 prouoke them whiche are my fleshe,
 and mighte saue some of them. For
 if the castinge awaye of them, be the
 reconcilinge of the worlde: what shal
 the receauinge of them be, but life a
 gaine from death. For if one peece are
 holpe, the whole heape is holpe. And
 if the rote be holpe, the bzaunches be
 holpe also . I thought some of the
 bzaunches be broken of, and thou be
 inge a wylde olyue tree, arte grafted
 in amonge them, also made partaker
 of the rote and farnes of the oliue tre,
 boast not thy self agaynst the bzaun
 ches . For if thou boaste thy selfe, re
 member that thou bearest not the
 rote, but the rote thee. Thou wylte
 saye then, the bzaunches are broken
 of, that I might be grafted in. Thou
 sayest well: because of vnbeleue they
 are broken of. an thou standest sted
 fast in sayeth, We not bye mynded,

M. V.

but

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but feare, seinge that God spared not
the naturall bzaunches, leasse haply
he also spare not thee . Beholde the
kindenes and rigorousnes of God: on
them whiche sell, rigorousnes, but
towards thee, kyndnes, if thou con-
tinue in his kyndnes . Or els thou
shalt be betwen of, and they if they
hyde not thyll in vnbeltefe, shall be
graste in agayne . For God is of po-
wer to graste them in agayne . For
if thou wast cutte oute of a naturall
wyldc olyue tree, and wast grafted
contrarpe to nature in a true olyue
tree, how muche moze shall the na-
turall bzaunches be grafted in theyr
owne olyue tree agayn. I would not
that this secrete should be hyd frome
you my bzythzen, lest ye shuld bewise
in your owne consaytes, that partly
blindnes is happened in Isracc, vn-
tyll the fulnesse of the gentyles bee
come in, and so all Isracc shall be
sauced. As it is wyptten. Where shall
come out of Syon he y doeth deliuer
and shal turne away the vngodlines
of Jacob . And this is my couenaunt
vnto

S. Pauls Epistles.

unto them, when I shall take away
they synnes. As concerninge the
gospell they are enemies for your
sakes. But as touchinge the election
they are loued for the fathers sake.
For herelpe the gyftes and callinge
of God are suche, that it canne not
repente hym of them, for looke as
ye in tyme passed haue not belceued
God, yet haue nowe obtayned mer-
cye though they vnbeliefe: euen
so nowe haue they not belceued the
mercy which is happened vnto you,
that they also maye obtayne mercye.
God hath wapped all nations in
vnbeliefe, that he myght haue mer-
cy on all. O the deepnesse of the a-
bundaunt wisdom and knowledge
of God, howe vnsearchable are his
iudgementes?

And I saye that the gentiles praise Rom. 15.
God for his mercye as it is wyrt-
ten. For this cause I wyll praise the Psal. 17.
amonge the gentyles, and synge in ^{2. regu. 22.}
thy name. And agayne he sayeth. ^{psal. 116.}
^{Eccl. 11.} Reioyce ye gentiles with his people.
And agayne. Praise the Lorde all ye
gen^{ts}

The common places of all

gentiles, and laude him all nations.
And agayne Esayas sayeth . There
shall be the rote of Jesse, and he that
shall ryle to raygne ouer the genty-
les, in him shall be the gentiles trust.

1. Cor. 3.

We do not as Moyses, which put
a baile ouer his face that the children
of Isracell shoulde not see, for what
purpose that serued whiche is put a-
waye. But their mindes were blinded.
For vntyll this daye remayneth
the same concerning vntaken a
waye in the olde Testamente when
they reade it, which in Christ is put
away. But euen vnto this day when
Moyes is red, the bayle hangeth be-
fore their hartes. Neuerthelesse when
they turne to the Lord, the baile shall
be taken awaye.

Ephē. 2.

Remember that ye beinge in time
passed gentiles in the flesh, and were
called vncircumcision to them which
are called circumcision in the flesh,
which circūcision is made by hands.
Remember I saye, that ye were at
that time withoute Christe, and wer
reputed alienates frome the common

S. Paul es Epistles.

wealth of Israell, and were straungers from the Testament of promises, and had no hope, and were withoute God in this woorld. But now in Christ Jesu, ye which a while ago were farre of, are made nye by the bloude of Christ, and he came and preached peace to you which were a far of, and to them that wer nie. For thow him we bothe haue an open way in, in one spirit vnto the father. **Eph. 3.**

As it is now declared vnto hys holye Apostels and prophettes by the spirit, that the gentiles should be inheritous also, and of the same bodye, and partakers of his promises that is in Christ Jesu. **ec. vt supra. rom. 11.**

1. The. 2.

The Jewes as they kyled the lord Jesus, and their owne prophettes, euen so haue they persecuted vs, and God they pleased not, and are contrarye to all men. And forbiddeth vs too preache vnto the gentiles, that they myghte bee saued, too fulfill their sinnes alway. For the wrath of God is come on them, to the utmost.

Dr

The common places of all
Of diuers gifts of grace ge-
uen vnto the church in the tyme of
grace, vnder and in tyme of the
Euangelicall lawe.

Capitu.

41.

ROM. 12.

Singe that we haue dyuers
gyfts accoꝝdinge to the grace
that is genen vnto vs. If any
man haue the gyfte of prophesye, let
him haue it, that it be agreinge vnto
the faith. Let him that hath an office,
waite on his office. Let him that tea-
cheth, take heede to his doctrine. Let
him that exhorteth, geue attendaunce
to his exhortation: if anye man geue,
let him doe it wyth synghlenesse. Let
hym that ruleth, doo it wyth dily-
gence. If anye manne shewe mercy,
let him do it wyth chearefulnes. Let
loue be withoute dissimulation, hate
that whiche is euyll, and cleaue vn-
to that whiche is good. Let not that
busines which ye haue in hande, be
tedious vnto you. Distribute vnto
the

S. Pauls Epistles.

the necessites of the sayntes , and be
readye to harbour , be of lyke affec-
tion one towarde an other , yf it be
possible . Howe be it of youre parte,
haue peace with all menne . Dears
ye beloued auenge not youre selues,
but geue roume vnto the wrath of
God.

I my selfe am full certisyed of you
my brythren , that ye youre selues Rom. 15.
are full of goodnes , fylled wth all
knowledge , and are able to exhozte
one an other.

Foz in all thynges ye are made rich 1. Cor. 1.
in God, in all learninge , and in all
knowledge , so that ye are behinde in
no giste. &c. vt sup.

And ye not ware that ye are the
temple of God, and how that the spi-
rit of God dwelleth in you : If anye 1. Co. 3.
man defyle the temple of God , him
shall God destroy . Foz temple the of
God is holy, which temple ye are.

And verely ye were wicked, but ye 1. Co. 6.
are washed, ye are sanctified, ye are
iustified by the name of the Lorde
Jesus

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Jesus, and by the spirit of our god, epyther remember ye not, that your bodies are the temple of the holye ghost, whiche is in you. Whome ye haue of God, and how that ye are not your owne? For ye are dearelye boughte. Therefore glorifye ye God in your bodies and in your spirits.

2. Cor. 12.

In spirituall thinges byethen I would not haue you ignoraunt. For no manne can saye that Jesus is the Lorde, but by the holye ghost. There are diuersities of gyftes, yet but one spirit. And there are differences of administrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, whiche worketh all thinges that are wroughte in all creatures.

1. Cor. 12.

The gyftes of the spirit are geuen to euery manne, to pzofoyt the congregation. To one is geuen the word of the spirit, the utteraunce of wylde-
dome. To an other is geuen the utteraunce of knowledge, by the same spirit. To an other is geuen sayth, by the same spirit. To an other the gyftes

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gistes of healinge, by the same spirit.
To an other power to doe miracles.
To an other prophete. To an other
iudgemente of spirit. To an other
dyuers tonges. To an other the in-
terpretation of of tonges. And these
al worketh euen the self same spirit.
Diuidinge to euery manne severall
gistes euen as he will. For as the bo-
dy is one, and hath manye mem-
bers, and all be members of one bo-
dy, though they be manye, yet
are but one body: euen so is Christ.
For in one spirit are we baptised to
make one body, whether we be Je-
wes or gentiles, whether we be bond
or free: and haue all droncke of one
spirit. For the body is not one mem-
ber but many, yf the foote saye. I am
not the hand, therfore I am not of the
body: is he therfore not of the bo-
dy: And if the eare saye, I am not
the eye, therfore I am not of the body.
Is he therfore not of the body. If all
the body were the eye, where were
then the eare: If all were hearinge,
where were the smelling: But now

A. I.

hath

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hathe God disposed the members, e-
uer ye one of them in the body, at his
owne pleasure. If they were all one
member, where were the body: now
are ther many members, yet but
one bodye. And the eye can not saye
vnto the hande, I haue no neede of
the, nor the heade also to the fete, I
haue no neede of you. We rather a
greate deale, those members of the
bodye whiche seeme to be moste feble,
are moste necessarye. And vpon those
members of the bodye, whiche we
thinke least honest, put we most ho-
nestye on. And our vngodlye parties
haue moste beautye on. For our ho-
nest members neede it not. But god
hath so disposed the bodye, and hath
geuen mooste honour to that parte
whiche lacked, least there shoulde be
anye strife in the bodye, but that the
members shoulde indifferentlye care
one for an other. And if one member
suffer, all suffer with him, if one
member be had in honour, all mem-
bers be gladde also. We are the bo-
dy of Christ, and members one of an
other.

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other. And God hath also ordayned
in the congregation, sicke the Apo-
stels, Secondarye prophettes.
Thirdeyls teachers, then them that
do miracles, after that the gistes of
healinge, helpers, gouernours, di-
uersitye of tounges. Interpreters of
tonges. Are all Apostels? Are all
Prophettes? Are all teachers? Are
all doers of myracles? Haue all the
gistes of healyng? Doe all speake
with tonges? Do all interpreter

Chet of the selfe same matter
and of the comparison of one
gyste to an other. And of
the vse, and profytte
that cometh of
them. Ca.
pit. 42.

Let spiritnall gistes, and
most chieslye for to propheys. 1. Cor. 14.
For he that speaketh with ton-
ges, speaketh not vnto men, but vnto
god, for no mā heareth him, how be it
in the spirit he speaketh misteries, but
A. ii. he y p 200

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propheſieſh, ſpeaketh vnto menne to
ediſpynge, to exhortation, and to com-
forte. He that ſpeaketh with tonges,
proſiteth him ſelfe : he that prophe-
ſyeth, ediſpyeth the congregation. I
would that ye all ſpeake with tonges:
but rather that ye propheſyed. For
greater is he, that propheſieth, then
he that ſpeaketh wyth tonges, except
he expounde it alſo, that the congre-
gation maye haue ediſpyng. Nowe
hetheren if I come to you ſpeakinge
wyth tonges, what ſhall I proſyete
you, excepte I ſpeake vnto you o-
ther by reuelation, or knowledge,
or propheſyinge or doctrine. Where-
ouer when thinges without life geue
ſounde, whether it be a pype, or an
harpe, excepte they make a deſtincti-
on in the ſounds, how ſhal it be kno-
wen what is pyped, or what is har-
ped? And alſo if the trumpe geue an
vncertayne voyce, who ſhall prepare
him ſelfe to fyght? Euen ſo likewiſe
when ye ſpeake with tonges, except
ye ſpeake wordes that haue ſignifi-
cation, howe ſhall it be vnderſtande
what

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What is spoken : For ye shall but
 speake in the ayre. Many kindes of
 voyces are in the worlde, and none
 of them are without signification. If
 I know not what the voyce meaneth,
 I shall be vnto him that speaketh an
 alient, and he that speaketh shall be
 an alient vnto me. Wherefoze let him
 that speaketh with tonges, pray that
 he maye interprete also. For elles if
 thou blestest with the spirite, howe
 shall he that occupieth the rounne of
 the vblearned, saye amen at the ge-
 uinge of thanks, seinge he vnder-
 standeth not what thou sayest. Thou
 verely geuest thanks well, but the
 other is not edified. I thanke my
 God, I speake with tounge more
 then ye all. Yet I hadde leuer in the
 congregation to speake fewe wordes
 with my mynde to the information
 of other, rather then ten thousande
 wordes with the tonges. In the law
 it is witten, with other tonges, and Esa. 28.
 with other lippes wyll I speake vn-
 to thys people, and yet so; all that,
 they wyll not heare mee, sayeth the

R. III.

Lozde

The common Places of all

1 Cor. 14. Therefoze tonges are foꝛ a
fygne, not to them that beleue, but
to them that beleue not. Contrarie
wyse, prophesyinge seruetb not foꝛ
them that beleue not, but foꝛ them
whiche beleue. If therfoze when al
the church and congregation is come
together, and al speake with tonges,
there come in they that are vblear-
ned, oꝛ they whiche beleue not, wyl
they not saye that ye are oute of your
wyttes? But and if all prophesye,
and there come in one that beleueth
not, oꝛ one vblearned, he is rebuked
of all men, and is iudged of euery
manne: and so are the secretes of his
heart opened, and so falleth he downe
on his face, and woozshippeth God,
and saileth that God is wylth you, in
deede. Now is it then byethen: when
ye come together euerye man hathe
hys tonge, hathe his doctrine, hath
his soung, hath his reuelation, hath
his interpretation. Let all thynges
be done vnto edyfyng. If any man
speake with tonges, let it be two at
once

S. Pauls Epistles.

once, or at the moode three at once,
and that by course, and let an other
interprete it. But if there be no in-
terpreter, let him kepe silence in the
congregation, and let him speake to
him selfe and to god. Let the proph-
tes speake two at once, or three at once
and let other iudge. If anye revela-
tion be made to an other that setteth
by, let the sycke holde his peace, for
ye may all prophesy one by one, that
all maye learne, and all maye haue
counforte. For the spirittes of the
prophettes are in the power of the
prophettes. For God is not cause
of strife, but of peace, as he is in
all other congregations of saintes.
Wherefore brethren couet to pro-
phesy, and forbide not to speake with
tongues.

Thanks be to God which hath
geuen vs victorie through our Lord 1. Cor. 15.
Iesus Christ.

For it is God which hath established vs 2. Cor. 1.
and you in Christe, and hath anoin-
ted vs, which hath also sealed vs, and

A. III.

hath

The common places of all
hath geuen the earnest of the spyrite
in our hartes.

Gala. 3.

If ye be Chyldren, then are ye Ab-
rahams seide, and heyres by promys.

Gala. 4.

Because ye are the sonnes of God,
God sente the spirite of his sonne in
to youre hartes, whiche crieth Abba
father. Wherefore now thou art not
a seruante, but a sonne, if thou be
the sonne, thou art also the heire of
God, though Christ.

Rom. 8.

As manye are ledde by the spirite
of God, they are the sons of god. For
ye haue not receaued the spyrite of
bondage to feare anye more, but ye
haue receiued the spirite of adoption,
where by we crye Abba father. The
same spirite certifieth our spirit that
we are the sons of god. If we be the
sonnes, we are also heires, the heires
I meane of God, and heires annexed
with Christ: if so be that we suffer
together that we maye be gloryfied
together.

Gala. 4.

Wherefore brethren, we are after
the nature of Isaac children of pro-
mises. But as thou, he that was borne
car

carnallye persecuted hym that was
bozne spiritually. Euen so it is now. Gene. 21.
Peueribelle what sayeth the scrip, Esa. 54.
ture, put away the bonde woman,
and her sonne. For the sonne of the
bonde woman, shal not be heier with
the sonne of the free woman. So
thyen bzethren, we are not children
of the bonde woman, but of the free
woman.

Of the excellencye of the su-
pernall graces graunted vnto the
saythfull of Chyiste, newlye in
the p[ri]mityue church.

Captiu. 43.

Blessed be God the father of our Ephe. 1.
Lorde Iesus Chyiste, whiche
hath blessed vs with all maner
of spirituall blessings in heauenlye
things by Chyiste, to the p[ra]yse of
the glozy of his grace, wherewith he
hathe made vs accepted in the belo-
ned: by whome we haue redemption
throughe his bloudde, euen the for-
giuenesse of synnes, acco[rd]inge too

A. b.

the

The common Places of all
the riches of his grace. In whom al-
so ye (after that ye heard the woꝛde
of truthe, I meane the Gospell of
poure saluation where in ye beleeued)
were sealed with the holpe spirite of
promes, whiche is the earnest of ouꝛ
inheritaunce, to redeme the purcha-
sed possession, and that to the laud of
his glorie.

Ephe. 2.

But God whiche is riche in mercy
thoꝛowe his greates loue wherewith
he loued vs, euen when we were dead
by synne, hath quickened vs together
in Christ (soꝛ by grace are ye saued)
and hath raysed vppe together and
made vs sytte together in heauenlye
thynges thoꝛowe Christe Iesus, soꝛ
so we in tyme too come the increas-
inge riches of his grace in kindenes
to vs wards in Christe Iesu. Nowe
therfoꝛe ye are no moꝛe straungers
and sojourners, but cittyfins with saints
and of the hosholde of God, and are
builde vpon the foundation of the A-
postles & prophets, Iesu Christ being
the head corner stone, in whom enery
buildinge coupled together groweth
vnto

S. Pauls Epistles.

unto an holie temple in the Lorde in
whome ye also are builded together,
and made an habitation for God in
the spirit.

Unto every one of vs is geuen grace
accordinge to the measure of the gift ^{Eph. 4.}
of Christe. Wherefore he saith: He is
gone by an hie, and hath ledde cap. ^{Psalm. 17.}
tiuitie captiue, and hath geuen gifts
vnto menne. And the very same
made some Apostles, some prophets,
some Euangelistes, some Shepherds
and some Teachers. That the saints
might haue all thinges necessary to
worke and minister with all, to the
edifyinge of the bodie of Christe, till
we euery one (in the vnitie of faith,
and knowledge of the sonne of God)
growe vp vnto a perfecte man, after
the measure of age of the fulnesse of
Christe.

Ye were an ensample to all that
belene. For your sayeth which ye ^{1. Thim. 1.}
haue to God, spende her selfe abroad
in all quarters, so greatlye, that it
needeth not vs to speake anye thyng
at all. For they them selues shew of
you

The common places of all

you what manner of entringe in we
had vnto you, and how ye turned to
God frome ydols, so to serue the li-
uinge and true God, and so to looke
for his sonne frome heauen, whome
he raysed frome death, I meane Je-
sus, which deliuereth vs from wrath
to come.

1. Thes. 2.

For this cause thanks we God with
oute ceasinge, because that when ye
receaued of vs the worde wherewith
God was preached, ye receiued it not
as the worde of manne but euen as
it was in deede, the worde of God,
which worketh in you that beleue.

1. Timo. 1.

The grace of oure Lord was more
abundant with fayth and loue which
is in Christ Iesu.

2. Timo. 1.

God saued vs, and called vs with
an holy callynge, not accoꝝdinge to
oure deddes, but accoꝝdinge too his
own purpose and grace, which grace
was geuen throughte Christ Iesu be-
foze the worlde was: but is now de-
clared openlye by the appearinge of
oure sauoure Iesus Christ, whi-
che hath put away death, and hath
brought

S. Pauls Epistles.

broughte life and immoꝛtalitie vnto
light thꝛough the goſpell, wherun-
to I am appointed a pꝛeacher and A-
poſtell, and a teacher of the gentiles.
Foꝛ the, whyche cauſe I alſo ſuffer
theſe thinges. Neuertheleſſe I am
not aſhamed.

Foꝛ Chriſt gaue him ſelfe foꝛ vs,
to redeeme vs frome all vnrighteous- Titu. 2.
neſſe, and to pouꝛge vs a peculiar
people vnto him ſelfe, ſeruently ge-
uen vnto good woꝛkes.

Foꝛ we our ſelues alſo wer in times Titu. 3.
paſte vnwiſe, diſobediente, deceiued
in daunger and geuen to luſtes, and
diuers manners of voluptionuſnes, li-
uing in malitiouſnes and enuy, full
of hate, hatynge one an other. But
after that the kindeneſſe and loue of
oure ſauioure to man warde appea-
red, not of the dedes of righteouſnes
whiche we wroughte, but of his mer-
cy he ſaued vs: by the fountayne of
the new byꝛth of the holy ghoſt, whi-
che he ſhedde on vs abundantly tho-
rowe Jeſus Chriſt our ſauioure: that
we once iuſtified by his grace, ſhulde
be

be heyyes of eternall lyfe, thezowe hope.

Heb. 13.

We haue an altare, wherof they maye not eate whiche serue in the tabernacle. For the bodyes of those beaſts, whose blood is brought in to the holyc place, by the pꝛeſt to pouрге ſinne, are burnt without the tennes. Therfoꝛe Jeſus, to ſanctiſye the people with his owne blood, ſuffered without the gate.

Of pꝛeſtination, and the loꝛknowledge of God.

Capitu. 44.

Rom. 8.

We knowe that all thynges woꝛk foꝛ the beſt vnto them that loue God, whiche are called of purpoſe. Foꝛ thoſe whiche he knewe befoꝛe, he alſo oꝛdayned befoꝛe, that they ſhuld be like faſhioned vnto the ſhape of his ſonne, that he mighte be the firſt begotten ſonne amonge manye bꝛethꝛen. Moꝛeouer whiche he pꝛeſtinated and appoynted befoꝛe, them alſo he called. And whiche

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whiche be called, them also he iustified, which be justified, them he also glorified. What shall we then saye to these thinges? If God be on our side, who can be againste vs: which spared not his owne sonne but gave him for vs all: how shall he not with him geue vs al things also: who shall lay any thinge to the charge of Gods chosen? It is God that iustifieth: who then shall condemne? It is Christ which is dead, ye rather which is risen again, which is also on the right hand of God, and maketh intercession for vs.

I speake not these thinges although the woorde of God hadde taken none effecte. For they are not all Israelites whiche came of Israel: neither are they all children, because they are the seede of Abraham. But in Isaac shall thy seed be called: that is to say, they whiche are the children of the flesh, are not the children of God. But the children of promise are counted the seede. For thys is a woorde of promise, aboute thys time will

Rom. 9.

The common places of all

Gene. 25.

Mal. i.

Ero. 23.

Ero. 9.

I come, and Sara shall haue a childe.
 Neither was it so with her only: but
 also when Rebecca was with chylde
 by one, I meane by our father Isa-
 ac, yet the chyldezen wer bozne, when
 they had neither done good neyther
 badde: that the purpose of God whi-
 che is by election, mighte stande, it
 was sayde vnto her, not by the rea-
 son of woorkes, but by grace of the
 caller, the elder shall serue the yon-
 ger. As it is wrytten, Jacob he loued,
 but Esau he hated. What shall we
 saye then? Is there anye vnrighte-
 ousnesse with God? God forbiddeth.
 For he sayeth to Moses: I wyll shew
 mercy to whom I shewe merce: and
 wyll haue compassion on whome I
 haue compassion. So lyeth it not the
 in a mans wyll, or conninge, but in
 the merce of God. For the scripture
 sayeth vnto Pharao. Euen for thy
 same purpose haue I styred the by,
 to shewe my power on the, and that
 my name myght be declared thorow
 out all the worlde. So hath he mer-
 cy on whome he wyll, and whome
 he

S. Paules Epistles.

he wylle, he maketh hearde harted.
Thou wylte say then vnto me. Why
then blamethe he vs yet? For who
can resist his wylle? But o man what
art thou which disputeth with God?
Shall the work say to the workman,
why hast thou made me on this fashion?
Hath not the potter power ouer the
claye, euen of the same lombe too
make one vessell vnto honoure, and
an other vnto dishonoure? Euen so,
god willing to shew his wrath, and
to make his power knowen suffered
with longe patience the vesselles of
wrath ordained to damnation, that
he mighte declare the riches of his
glory on the vesselles of mercy, which
he had prepared vnto glory.

O the depenes of the aboundante Rom. 11.
wisdomme and knowledge of God,
how vnsercheable are his iudgements,
and his wayes past finding out:
for who hath knowen the minde of the
lord? Or who was his counseller? E-
ther who hath geuen vnto him first,
that he might be recompensed again.
For of him, and thoro we him, and

The common places of all
for him are all thinges. To him be
honoure and glozve for ever Amen.

1 Cor. 1.

Brethren looke on your callinge,
holve that not manye wise men after
the flesh, not manye mightie, not manye
of hye degree are called: but god hath
chosen the folish thinges of the world
to confounde the wise. And God hath
chosen the weak thinges of the world
to confound thinges which are mightie:
And vile thinges of the world,
and thinges which are despised, hath
God chosen, ye and thinges of no re-
putation, for to bringe to nought
thinges of reputation, that no fleshe
shoulde reioyce in his presente. For
God is sayethfull by whome ye are
called untoo the felowshippe of his
sonne Iesus Chist.

Eph. i.

God hath chosen vs in Chiste
before the foundation of the worlde
was layed, that we shoulde be saynts
and wythoute blame before him tho-
rowe loue. And ordayned vs before
through Iesus Chiste, to be heires
untoo hym selfe, accordinge to the
plea

S. Pauls Epistles.

pleasure of his wyl, too the praisse
of the gloze of hys grace, where
with he hath made vs accepted. In
whome we are called, and predesti-
nate according to the purpose of him
which worketh all thinges after the
purpose of his owne wyl: that wee
whiche belerued befoze in Christe,
shoulde be vnto the praisse of hys
gloze.

For we are his workmanship,
created in Christe Iesu vnto good Eph. 2.
workes vnto the which god ordained
vs befoze, that we shoulde walke in
them.

For it is God, which worketh
in you both the wyl and also the dede Phi. 2.
of good wyl.

Notwithstanding in a great house
are not onely vessels of golde and of 2. Tim. 2
silver, but also of wood and earthe,
some for honour, and some vnto dys-
honoure. But if a man purge hym
selfe from suche felowes, he shall be
a vessel sanctified vnto honour, mete
for the Lorde, and prepared vnto all
good workes.

The common places of all
Of the iustice of God, and of
the rigoure of the diuine iustice
agaynst synners. Ca.
pitu. 45.

Rom. 1.

The wrath of God appeareth
frome heauen againste all vn-
godlinesse and vnrightheousnes
of men, whiche wilth holde the truth
of god in vnrightheousnes, seing what
maye be knowen of God, that same
is manifest amonge them. For God
did shewe it vnto them.

Rom. 2.

For God wll rewarde euery man
accozdinge to his deedes, that is to
saye, prayse, honoure, and immorta-
lity, to them which continue in good
doinge and seeke eternall lyfe. But
vnto them that are rebellious and dis-
obey the truth, and folowe iniquity,
shall come indignation, and wrath,
tribulation and anguyshe, vpon the
soule of euery man, that doth curre,
of the Jewe first, and also of the gen-
tile. For there is no parcialitye with
God. But who soeuer hath synned
without the lawe, shall perishe with-
out

S. Pauls Epistles.

out lawe. And as many as haue sinned vnder the lawe, shall be iudged by the law. For before God they are not righteous which beare the lawe, but the doers of the lawe shall be iustified. For if the gentiles whiche haue no lawe do of nature the things contained in the lawe: then they haue no lawe, are lawe vnto themselves, whiche shewe the dede of the lawe written in their hartes, whyle their conscience beareth witness vnto them, and also their thoughtes, accuse one on other or excuse, at the day when God shall iudge the secretes of men by Iesus Christ accordinge to my gospell.

God is true, and all men liars, as Rom. 3.
it is written. That thou mightest be
iustified in thy sayinge, and shouldest
ouercome when thou art iudged. Of
our vnrightheousnes make the righ-
teousnesse of God more excellent,
what shall we saye? is God vnrigh-
teous whiche taketh vengeance. I
speake after the maner of men, God
so bydde. For howe then shall God
D. III. iudge

S. Pauls Epistles.

Iudge the worlde: **Y**f the veritye of
God appeare moze excellent thow
my lye vnto his prayse, **W**hye am I
hence forth iudged a sinner: And say
not rather (as men speake euyl of vs)
let vs do euyl that good maye come
therof. **W**hole dampnation is iust.
What saye we then: Are we better
then they: **N**o, in no wise. **F**or we
haue alreadye p^{ro}u'd. &c.

1. Cor. 3.

Euery manne shall receaue his re-
warde accordyng to his labour. **A**s
a wyse builder haue I layd the founda-
tion, let euery manne take hede
howe hee buyldethe vppon. **F**or o-
ther foundation canne no man laye,
then that which is laid, which is Je-
sus Christ. **Y**f any manne builde on
this foundation golde, syluer, precie-
ous stones, tymbre, haye or steele,
euery mans worke shall appear. **F**or
the day shall declare it, and it shall be
shew'd in fier. And the fier shall trye
euery mannes worke what it is. **Y**f
any mans worke that he hath buylt
vppon, byde, he shall receaue a re-
warde. **Y**f any mans worke burne,
he

S. Pauls Epistles.

he shall suffer losse, but he shall be
safe him selfe, neuerthelesse yet, as it
were thro; o' w fire.

We muste all appeare before the : Co: 5.
Iudgemente seate of Chyiste, that e-
uerie man maye receaue the woorkes
of his bodye accordyng to that hee
hath done, whether it be good or
badde.

fo; god lokeith on no mans person. Gal: 2.

It is verelye a righteous thyng
with God, to recompence tribulation : Thes: 1.
to them that trouble you: and to you
whiche are troubled reast with vs,
when the Lord Iesu Chyist shall shew
hym selfe frome heauen with hys
mightye Angels, in flaminge fire,
rendyng vengeaunce vnto them,
that knowe not God, and too them
that obeye not the Gospell of oure
Lord Iesus Chyiste. Which shall be
punyshe with cur lastyng damna-
tion from the p;esence of the Lord,
and frome the gloze of his power,
when he shall come to be glorified in
his saintes, and to be made many-
lous in all them that beleene because

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oure testimonye that we had to you,
was beleued euen the same daye that
we preached it.

1. Timo. 5. Some mennes sinnes are open
besoꝛe hande, and goo besoꝛe vnto
iudgemente. Some mens synnes so-
lowe after. Likewise also good woꝛ-
kes are manifeste besoꝛe hande, and
they that be otherwys canne not be
hydde.

Heb. 3. Wherfoꝛe I was greued with this
generation and sayed. They erre e-
uer in their hartes, they berelye haue
not knowen my wayes, so þ I swaie
in my wꝛath, that they shuld not en-
ter in to my reaste. Some when they
heard, rebelled, how be it not all that
came oute of Egypte vnder Moyses.
But with whome was he displeased
forye yeaꝛes: was he not displeased
with them that synned, whose carka-
ses were ouerthꝛowen in the desert:
To whome swaie he that they shuld
not enter in to his reast. But vnto
them, that beleued not: And we see,
that they coulde not enter in, because
of vnbelue.

S. Pauls Epistles.

A fearefull lookinge for iudgement Heb. 10.
and violente tye, which thal deuour
the aduersaries. For we knowe him
that hath sayed, vengeaunce belon-
geth vntoo me, and I wyll recom-
pence. And agayne the Lordi shall Deu. 32.
iudge bys people. For yet a verie
lyttle whyle, and he that shall come
wyll come, and wyll not tarye.

Whiche wyll lyghten thinges that 1. Cor. 4.
are hydde in darckenes, and open the
counsailes of the heartes. &c.

Of the vnspeakeable mercy
of God vntoo mankynde. And
of Christes meke redemp-
tion of manne. Ca.
pit. 46.

Ye are iustified freelye by the
grace of God, throughte the re- Rom. 3.
demption that is in Christ Je-
su, whome God hath made a
seate of mercye, throughte sayeth in
his bloude, to shewe the righteous-
nes which befoze him is of valure, in
that he so;geueth the synnes that are
D. b. passed

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passed which God did suffer to shewe
at this time, that he might be coun-
ted iust, and a iustifier of him which
belueth on Jesus.

Rom. 4. Which was deliuered for our sin-
nes, and rose agayne for to iustifye
vs.

Rom. 5. For when we were yet weakes ac-
cordinge to the time, Christ dyed for
vs, whiche were vngodlye. Yet scarce
wyl any manne dye for a righteous
man. Paraduventure for a good man
durste a manne dye. But God setteth
out his loue that he hath to vs, seing
that whyle wee were yet synners,
Christe died for vs, much more then
nowe (seinge we are iustified in his
bloud) shall we be saued from wrath
thorow him. For if when we were
enemies, we were reconciled to god
by the death of his sonne, much more
seinge we are reconciled, we shall be
preserued by his life.

2. Cor. 5. Asseminge this, that if one be dead
for all, then are all deade, and Christ
dyed for all, that they whiche lye,
shuld

The common places of all

shoulde not hence tooke the lyue vnto
them selues, but vnto him; why
he dyed for them, and rose agayne.
Therefore if anye man be in Chyſt,
he is a newe creature. Olde thinges
are passed awaye. Beholde all thin-
ges are become newe. Neuerthe-
lesse all thinges are of God, whiche
hathe reconciled vs vnto him selfe,
by Iesus Chyſte, and hathe geuen
vnto vs the office to preache the at-
tonement. For god was in Chyſt, and
made agreement betwene the world
and him selfe, and imputed not their
sinnes vnto them, and hathe com-
mitted too vs the office of reconcilia-
tion. Nowe then are we messengers
in the roune of Chyſte. Such as
thoughe God dyd beseeche you the-
rowe vs. So praye we you in Chy-
stes name, that ye be atone with god:
for he hathe made by m to be synne
for vs, whiche knewe no synne, that
we by hys meanes shoulde bee that
ryghteousnesse which befoze God is
allowed.

¶ which

The common places of all

Gala. 1.

Whyche gaue hym selfe for oure
sinnes, to deliuer vs frome this pre-
sente euill world, throughte the wyl
of god our father, to whom be praise
for euer and euer Amen.

Gala. 3.

Christ hath redeemed and deliuered
vs frome the curse of the lawe, and
was made a cursed for vs. For it is
written. Cursed is euery one that
hangeth on tree, that the blessinge
of Abraham might come on the gen-
tiles throughte Jesus Christ, that we
might receaue the promes of the spi-
rit throughte sayeth.

Deu. 21.

Eph. 2.

Christ is our peace, which made
of both one, and hath broken down
wall that was a stop betwene vs and
hath also put a way throughto his flesh
cause of hatred (that is to saye, the
lawe of commaundementes contain-
ned in the lawe written) for to make
of twayne one new man in him selfe
so makinge peace, and to reconcy-
le bothe vnto God in one bodye throughto
his crosse, and newe hated therby,
and came and preached peace to you
which were a farre of, and to them
that

S. Pauls Epistels.

that were nye. For thow him we
bothe haue an open way in, in one
spirite vnto the father.

For it pleased the father & in Christ Collo. 1.
shuld all fulnes dwell, and by him to
reconcile al thing vnto him selfe and
to set at peace by him, throughe the
bloude of his crosse, bothe thinges in
heauen and thinges in earthe. And
you (which were in times past stra-
ngers and enemies, because youe
myndes were set in euill workes)
hath he nowe reconciled in the body
of his flesh thow death to make you
holy, blameable, and without fault
in his owne sight.

And ye whiche were deade in sinne Collo. 2.
through the vncircumcision of your
fleshe, hath he quickened with him,
and hath forgiven vs al our trespasses
& hath put out the hand wyting that
was against vs, contained in the law
written. And & hath he taken out of 1. Tim. 2.
his way, & hath fastened it to his crosse,
& hath spoiled rule and power, & hath
made a shew of them openly, & hath
triumphed ouer the in his own persō.

This

1. Timo. 1.

This is a true sayinge, and by all meanes worthy to be receaved, that Christ Iesus came in to the worlde to saue sinners.

1. Timo. 1.

For there is one God, and one mediator, betwene God and mā, which is the man Christ Iesu, which gaue him self, a ranfome for ail men, that it shuld be testified at his time, when vnto I am ordayned a preacher and an Apostle. I tell the truth in Christ and lye not, beinge the teacher of the gentyles in faith and veritye.

Of diuers misteries of Christ that is, of his incarnation, natiuitie, humilitie, poverty, passion, resurrection, apparition, ascension, and glorification. And also of the effectes of his salutarious passion. Capitu. 47.

2eb. 2.

At hym that was made lesse then the Angels, we see that it was Iesus, which is crowned with glozpe, and honoure for the sufferinge of death, that he by the grace of God, shoulde taste of death for all men

S. Pauls Epistles.

men. For it became him, for whome
are all thinges, after that he hadde
broughte manye sonnes vnto glory,
that he should make the Lord of their
saluation perfecte thowhe offering. Psal. 111.
For he that sanctifieth, and they whi-
che sanctified are al of one. For whi-
che causes sake he is not ashamed to
call them brethren, sayinge, I will
declare thy name vnto my brethren,
and in the myds of the congregation
will I praise the. And againe, I will
put my truste in him. And againe be-
hold hear am I, and the childeyn whi-
che god hath geuen me. For as much
then as the childeyn were partakers
of flethe and bloude, he also him selfe
likewise toke part with them. For to
put down thowhe death him that had
Lordship ouer death, that is to say,
the deuil, and that he mighte deliuer
them, which thowhe feare of death
were all theyr lyfe tyme in dange-
r of bondage. For he in no place
taketh on hym the Angells: but the
seede of Abraham taketh he on him.
Wherefore in all thinges it became
hym

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him to be made lyke vntoo his byce,
thzen, that he mighte be mercyfull,
and a faithfull hye pzieste in thinges
concerninge God, for to pourge the
peoples sinnes.

Heb. 9.

But Chyſte beinge an hye pzieste
of good thinges too come, came by a
greater & a more perfecte tabernacle
not made with hands, yis to ſay, not
of this maner building, nether by the
bloud of gotes and calves, but by his
owne bloudde, he entred in ones for
all, in to the holpe place and founde
eternall redemption. For if the bloud
of oren and of goetes, and the ashes
of an heyfer, when it was ſpynckled
purified the vncleane, as touchynge
the purifyinge of the fleſh, how much
more ſhall the bloud of Chyſt (whi-
thozowe the eternall ſprite, offered
him ſelf without ſpot to god) pourge
your conſciences from deade workes
for to ſerue the lyving God? And for
this cauſe is he the mediator of the
new Teſtamente, that thozow death
whiche chaunced for the redemption
of thoſe tranſgreſſours that were in
the

S. Pauls Epistles.

the firste Testamente, they whiche
were called, might receaue the pro-
mes of eternall inheritaunce. For
whersoever is a Testamēt ther must
be also the death of him that maketh
the Testament, for the testamēt taketh
auctoritie when men are deade. For
it is of no value as long as he that
made it, is alive. For which cause
also, neither that firste Testamente
was ordained withoute bloude. For
when all the commaundements wer
redde of Moses to all the people, he
toke the bloud of calves and of gores,
with water and purple wull and y-
soppe, and sprinckled both the booke
and al the people, sayinge: this is the
bloud of the Testament whiche God
hath appointed vnto you. Moreover
he sprinckled the tabernacle with
bloude also, and all the ministringe
vessels. And also almost all thinges,
are by the lawe purged with bloud,
and withoute shedding of bloude is
no remission. It is then neede that
the similitudes of heauenlye thinges
be purged with suche thinges, but

The common places of all

the heavenly things them selves are
purified with better sacrifices then
are those. For Christe is not entred
in to the holyc places that are made
with handes, whiche are but simili-
tudes of true thinges: but is entred
in to verye heauen, for too appeare
nowe in the sighte of God for us: not
to offer him selfe often, as the high
pyell entreth in to the holyc place
uerie year with Araunge bloud, for
then muste bee haue often suffered
sence the worlde began. But nowe
in the ende of the worlde hath he ap-
peared once to put synne to flighte,
by the offeringe by of him selfe. And
as it is appointed vnto men that thei
shall once dye, and then cometh the
iudgemente, euen so Christe was
ones offered to take away the sinnes
of manye, and vnto them that looke
for him, shall he appeare again with-
oute synne vnto saluation.

Rom. 8.

There is then no dampnation too
them which are in Christ Iesu, whi-
che walke not after the fleshe. For
God sente his sonne in the similitude

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made of syn all fleshe , and by synne
dampned synne in the fleshe. &c.

I deliuered vnto you that , which
I receaued : howe that Christe dyed 1. Cor. 15.
for our synnes, agreeinge to the scrip-
tures . And that he was buried and
that he rose agayne the thyrty day ac-
cordinge too the scriptures: and that
he was seene of Cephas , then of the
twelue . After that, he was seene of
more then fyue hundred breethren at
once, of whiche, manye remayne ba-
to this daye , and manye are fallen
asleepe . After that , he appeared too
James, then to all the Apostles. And
laste of all, he was seene of me, as of
one that was bozne out of due tyme.

Wherefore remember that Iesus
Christe beinge of the seede of Dauid, 2. Tyme. 2.
rose agayne frome death accordinge
to my gospel, wherein I suffer trou-
ble as an euyl doer , but the word of
God is not bounde.

But when the tyme was full come Gal. 4.
God sent his son bozne of a woman
and made bond vnto the law : that to
redeeme the which were vnder y^e law
P. 11. spat

The common places of all

that we thow we election mighte re-
ceiue the inderptaince that belon-
geth vnto the naturall sonnes.

2. Cor. 8.

Ye know the liberality of our Lord
Jesus Christ, which though he were
rich, yet for your sakes became poore
that ye thow his povertye, might
be made riche.

Heb. 5.

Whether the soze runner is for vs
entred in, I mean Jesus that is made
an hie priest for euer, after the order
of Melchisedech.

Eph. 4.

That he ascended, what meaneth it,
but that he also descended first in too
the lowest parties of the earthe. He
that descended, is euen the same al-
so, that ascended hye, euen aboue
all beauens, to fulfill all things.

Phi. 2.

The whiche beinge in the shape of
God, thoughte it no robberye to be
equall wyth God. Neuerthelesse he
made him selfe of no reputation, and
toke on him the shape of a seruaunt,
and became like vnto men, and was
founde in his apparell as a man. He
humbled him selfe, and became obe-
dient vnto the deathe, euen the deathe
of

S. Pauls Epistles.

of the crosse. Wherefore God hath ex-
alted him, and geuen him a name a-
bove all names, that in the name of
Jesus shoulde euery knee bowe, both
of thinges in heauen and thinges in
earth, and thinges vnder the earth,
and that all tonges shoulde confesse
that Jesus Christ is the Lorde, vnto
the praise of God the father.

And withoute naye, greate
is that misterye of Godlynesse. God
was shewed in the flesh, was iustified
in the spirite, was seene of Angells
was preached vnto the gentiles, was
beleued on in the earth, and receiued
vp in gloze. 1. Tim. 3.

**That Christ is the head, not
onely of the church militant, but
also of the triumphant. And
of the mysticall vnitie of
the church, And of
the excellency and
laude of Christ.**

Capitu.

48.

P. iii.

3

Rom. 12.

I have to curreye man amonge you, that no man esteeme of him selfe moze, then it becom meeth hym to esteeme, but accordynge as God hath dealete to curreye man the measure of sayeth. For as we haue many members in one body, and all members haue not one offyce: so we beyng manye, are one body in Christe, and curreye manne amonge oure selues, one an others members.

1. Cor. 12.

For as the bodye is one, and hath manye members. &c. vt supra. Capit. 41.

Gal. 3.

Howe is there no Jewe neyther gentyle, there is neither bonde nor free, there is neither man nor woman. But ye are all one thinge in Christe.

Eph. 1.

At home God sette on hye ryghte hand in heaueonly thynges, aboue all rule, power, and myghte, and domination, and aboue all names that are named, not in this wo:ld one lye, but also in the wo:ld to come, and hath put all thynges vnder hye
fete

S. Pauls Epistles.

seete, and hath made hym above all
things the heade of the congrega-
tion, which is his bodye, and the ful-
nesse of him, that tylleth all in all
things.

Whiche is the heade, that is to say
Christe, in whome all the bodye is **Ephe. 4.**
coupled and knit together in euery
iointe, wherewith one ministrate
to an other, eccordyng to the ope-
ration as euery parte hath his mea-
sure, and increaseth the bodye, by
to the edifyinge of it selfe in loue.

For Christ is the heade of the con-
gregation, and the same is the saui- **Ephe. 5.**
oure of the bodye.

Which is the ymage of the Inuisi- **Collo. 1.**
ble God, firste begotten of all crea-
tures. For by him were all things
created, things that are in heauen,
and thynges that are in the earth,
things visyble, and thyngs inuisyble,
whether they be maiesty, or lordship,
either rule or power. All thynges are
created by him, and in hym, and he
is befoze all thynges, and in him all
thyngs

The common places of all
things haue their beginnunge. And
he is the heade of the bodie, that is
to wytte, of the congregation, he is
the beginnunge and first begotten of
the dead, that in all things he might
haue the preheminence.

Collo. 2.

For in him dwelleth all the fulnes
of the Godheadde bodilye, and ye are
complete in him whiche is the heade
of all rule and power.

Job. 2.

He hath not vnto the Angels put
in subiectyon the worlde too come,
wherof we speake. But one in a cer-
tayne place wytnesseth, sayinge: what
is man, that thou art so mynde full
of him: and the sonne of manne that
thou visitedst hym. After that thou
haddest for a season made him lower
then the Angels, thou crownest him
with honoure and gloire, and hast
set him aboue the workes of thy han-
des. Thou hast put all thinge in sub-
jection vnder his fete. In that he put
all thinges vnder him, he lefte no-
thing that is not put vnder him. Per-
uertlesse we yet se not all thinges
to be subdued vnto him.

Psal. 8.

whic

S. Paules Epistles.

Whiche was saythfull to him that **Job** made him, euen as was **Moses** in al his house. And yet was this manne counted woorthy of moze gloze then **Moses**: In as much as he whiche hath prepared the house, hath most honour in the house. Cuery house is prepared of some man. But he that ordayned al things, is **God**. And **Moses** herelpe was saythfull in all his house, as a minister, to beare wytnesse of the thinges, which shoulde be spoken afterwordes. But **Christ** as a sonne, hath rule ouer the house, whose house are we, so that we holde faste the confidence and the reioysynge of that hope, vnto the ende.

Of the dyuinite and empy-
nence of the onely begotten
sonne of **God**. **Ca.**
pitu. 49.

God hath spoken vnto vs by **Job** his sonne, whome hee hath made heere of all thinges, by whom also he made the world, which
sonne

The common places of all

sonne beinge the brightnesse of his
gloze, and verie ymage of his sub-
staunce bearinge vp all thinges with
the woꝛde of his power, hath in his
owne person purged oure synnes,
and is sytten on the righte hande of
his maiestie on hye, and is moze ex-
cellente then the Angells, in as
much as he hath by inheritaunce ob-
tayne an excellent name then they
haue. For vnto which of the Angells
sayed he at any tyme. Thou art my
sonne, this daye began I thee. And
and agayne, I will be his father, and
he shall be my sonne. And agayne,
when he bringeth in the first begotte
son in to the world, he sayth. And all
the Angells of God shall worshippinge
him. And of the Angells he sayth. He
maketh his Angells spirites and hye
ministers flames of fyre. But vnto
the son he sayth. God, thy seate shall be
for euer and euer. The cepter of thy
kingdome is a righte cepter. Thou
hast loued righteousnesse and hated
iniquity. Wherefore god which is thy
god hath anointed thee with the oyle
of

Psal. 2.

Psal. 96.

psal. 103.

psal. 44.

psal. 101.

The common places of a

of gladnesse about thy felowes. And thou Lord in the beginning hast laid the foundation of the earth. And the heauens are the workes. They shall perishe, but thou shalt endure. They shall be as cloth ware, as doth a garment, and as a vesture shall thou change them, and they shall be changed. But thou art alwayes, and thy years shall not faile. Unto which of the Sun- gels sayde he at any tyme: Sit on my ryghte hande, till I make thine enemies thy fote stoe: Are they not all ministringe spiritus sent to ninte- ster for their sakes, which shall be betters of saluation?

For the word of god is quick, and Heb. 4.
mightie in operation, and sharper then anye two edged sworde: and penetrith throught, eue vnto the diuidinge a sonder of the soule and the spiritte, and of the ioyntes, and the marke: and indgethe the thoughtes and the intentes of the heart, neither is ther any creature inuisible in the sight of it. For all thynges are naked and bare vnto the eyes of him, of whom we

The common places of all

we speake.

Heb. 13.

For Iesus Christe yesterdage and to dage, and the same continueth so2 euer.

Rom. 9.

Whiche is God ouer all thinges blessed so2 euer.

Psi. 2.

Whiche bringe in the shape of god thoughte it not robberye to be equall with God. ec.

Of the nisufficiencie & feble-
ness of the lawe of Moyses, too saue
manne withoute sayth and
grace. Capi.
in. 50.

Rom. 3.

By the deedes of the lawe, shall
no flesch be iustified in the sight
of God. For by the lawe com-
meth the knowledge of sinne. For we
herelpe is the ryghteousnesse that
commeth of God declared withoute
the fulfyllinge of the lawe, hauinge
witnes yet of the lawe and of the pro-
phetes. The righteousness no doubt
which is good before God, commeth
by the sayth of Iesus Christ vnto all
and

S. Pauls Epistels.

and vppon all that beleue.

There is no difference : for all haue sinned, and lacke the prayse that is of balure before God. **¶** Where is then, thy reioysinge? It is excluded. By what lawe? By the lawe of woorkes? Naye, but by the lawe of fayth. For we suppose that a man is iustified by fayth without the dedes of the law. As he the God of the Jewes onely, is he not also the God of the gentiles? Yes, euen of the gentiles also. For it is God onely which iustificieth circumcission which is of fayth, and vncircumcission thow we faith. Do we then destroye the lawe thow we faith? God forbid. But we rather magnifie the lawe.

¶ What shall we saye then, that Abraham our father as partayninge **Rom. 4.** to the fleche, did synde? If Abraham were iustified by dedes, then hath he wherin to reioyce: but not with god. For what saith the scripture. Abraham beleued God, and it was counted vnto him for righteousness. To him that woorketh, is the reward not

Gene. 15.

The common places of all

reckened of fauour, but of duty. To
him that wo; not, not, but beleeueth
on him that iustifieth the vngodly,
is his fayth counted for righteousness
Such as Dauid describeth the ble-
sednesse of the manne vnto whom
God ascribeth righteousness wyth-
oute deeds. Blessed are they whose
vnrightheousnesse are forgiven, and
whose sinnes are counted. Blessed is
that manne to whome our Lord im-
puteth no synne. Came this blessed-
nesse then vpon the circumcised, or
vpon the vncircumcised? We saye be-
traye howe that sayeth was reckened
vntoo Abraham for righteousness.
Howe was it reckened? In the time
of circumcision, or in the time befo;e
he was circumcised? Not in the time
of circumcision, but when he was yet
vncircumcised. And he receaued the
sygne of circumcision, as a scale of
the righteousness, which is by fayth
whiche saith he had yet beyng vncircumcised:
that he should be the fa-
ther of all them that beleeue, though
they be not circumcised, that righte-
ousnes

S. Pauls Epistles.

oulnesse might be imputed to them
also: and that he might be the father
of the circumcised, not because they
are circumcised only, but because they
walke also in the steppes of that fay-
eth that was in our father Abzaham
before the time of circumcision. For
the promes that he shuld be the beier
of the worlde, was not geuen to A-
bzaham, or to his seede thorow the
lawe: but thorow the righteousness
which cometh of fayth. For if they
which are of the law, be heyers, then
is fayth but vayne, and the promes of
none effect. Because the law causeth
wrathe. For where no lawe is,
there is no transgression. Therefore
by fayth is the inheritaunce geuen,
that it might come of fauour, and the
promes might be sure to all the seede,
not to them onely whiche are of the
law, but also to them which are of the
faith of Abzaham, which is the father
of vs all. As it is witten.

I haue made the a father to many Gene. 17.
nations, euen before God whome
thou hast beleued, which quickeneth
the

The common places of all

the deade, and calleth those thynges which be not, as though they were.

Rom. 5.

For euen vnto the tyme of the law, was synne in the worlde; but synne was not regarded, as longe as there was no lawe. For the lawe in the meane tyme entred in, that syn shuld increase.

Rom. 7.

Remember ye not brethren (I speake to them that know the lawe) how that the law hath power ouer a mā as long as it endureth, for the wo man which is in subjection to a man is bounde by the lawe to the manne, as longe as he lyueth. If the man be deade, she is loosed frome the lawe of the man. So that she is no wedlocke breaker, though she couple her selfe with an other man. Euen so ye my brethren are deade concerninge the lawe, by the body of Christ, that ye shoulde be coupled to an other. (I meane to him that is risen agayne frome death) that we shoulde bring forth the frute vnto God. For when we wer in the flesh, the lustes of sinne which were stirred vpp by the law,

ragg.

S. Pauls Epistles.

reigned in oure members, to bring
forth fruite vnto deathe. But now
we are deliuered from the lawe, and
brake from that, wher vnto we were
in bondage, that we shoulde serue
in a newe conuersation of the spirite.
and not in the old conuersation of the
letter. What shall we say then: is the
lawe synne? God forbid: but I knowe
not what synne meante, but by the
lawe. For I had not knowen what
lust had meante excepte the lawe had
saped, thou shalt not lust: but sinne
toke an occasion by the meanes of the
commandemente, and wroughte in
me all manner of concupiscence. For
verely without the lawe, synne was
deade. I once liued withoute lawe:
but when the comāndement came,
synne reuiued, and I was dead. And
the verye same commandemente
whiche was ordained vnto lyfe, was
founde to be vntoo me an occasion of
death. For sinne toke occasion by the
meanes of the commandement,
and so disceaue me, and by the selfe
commandemente slewe me. *where.*

The common places of all
foze the lawe is holpe, and the com-
maundemente iuste and good. Was
that then which is good, made death
vnto me: God so; bydde. But synne
was deathe vnto me, that it mighte
appeare how that synne by the mea-
nes of that whyche is good, hadde
wroughte deathe in me, that synne
which is vnder the commaundement
mighte be out of measure sinfull.

Rom. 3.

Foze the lawe of the spirite that
byngeth life throughe Iesus Christ,
hath deliuered me frome the lawe of
sinne and death.

1 Cor. 5.

All thinges are lawefull vnto me,
but all thinges are not profitabill. I
maye do all thinges, but I will be
broughte vnder no mans power.

Of the perfection and excel-
lency of the euangelicall lawe, a-
bone the lawe written.

Capit. 51.

2 Cor. 3.

If the manifestation of deathe
throughe the letters figured in
stones was glorious, so that
the

S. Pauls Epistles.

the children of Israel could not behold the face of Moses for the glorye of his countenance, whiche glorye neuerthelesse is done alwaye, whye shall not the ministracion of the spirite be muche more glorious? For if the ministring of condemnation be glorious, muche more doeth the ministracion of righteousnes exceede in glorye. For no doubt that which was there glorified, is not once glorified in respecte of this exceedinge glorye. Then if that which is destroyed was glorious, muche more shall that which remaineth be glorious.

Then the commandemente that wente also, is disannulled, because of her weaknes and vnprofitablenes. *Heb. 7.* For the lawe made nothinge perfect but was an introduction of a better hope, by which hope, we drawe nys into God. And for this cause it is a better hope, that it was not promysed without an othe, now hath Christ *Heb. 8.* obtayned a more excellent office,

R. ii.

in

Jer. 31.

The common places of all
in as muche as he is the mediatōr of
a better Testamente, whiche was
made for better promises. For if that
first Testamente had bene faulelesse,
then shuld no place haue bene sought
for the second. For in rebuking them
he sayeth: Beholde the dayes wyl
come, sayeth the Lorde, and I wyl
synnise vppon the house of Israell,
and vppon the house of Iuda, a new
Testament, not lyke the Testament
that I made with their fathers at
that time when I tooke them by the
handes, to leade them out of the land
of Egypte. For they continued not
in my Testamente, and I regarded
them not sayeth the Lorde. For this
is the Testamente that I wyl make
with the house of Israell. After those
dayes sayeth the Lorde. I wyl put
my lawes in theyr myndes, and in
their heartes I wyl wyte them,
and I wyl be their God, and they
shall be my people. And they shall
not teache euery manne his neygh-
bour, and euery manne his brother,
sayinge, knowe the Lorde. For they
shall

S. Pauls Epistles.

shall knowe me. from the least to the
most of them. For I wyll be mer-
ciful ouer their vnrigorousnes and
on theyr sinnes, and on their iniqui-
ties. In that he sayeth a newe Te-
stamente, he hath abrogate the old,
nowe that whiche is disanulled and
ward olde, is readye to vanishe a-
ways.

Of the insufficiencie and re-
probation of the sacrifice of the
lawe. And of the efficacie
of the sacrifice of the
newe lawe. Ca-
pitu. 52.

For the lawe whiche hath but
the shadowe of good thynges Zeb. 12. 7
to come, and not the thynges
in theyr owne fashon, canne neuer
with the sacrifices whiche they offer
yeare by yeare continually, make the
commers there vnto persapete. For
would not then those sacrifices haue
ceased to haue bene offered, because
that the offerers once spourged, Zeb. 12. 7
D. III. haue

S. Pauls Epistles.

Psal. 39.

Psal. 1.

haue hadde no moze conſeyences of ſinnes. Wherefore in thoſe ſacrifices is there mention made of ſinnes euerie yere. For it is impoſſible that the bloude of oxen and of goates ſhoulde take awaye ſinnes. Wherefore cominge in to the worlde. He ſaith. Sacrifice and offeringe thou wouldeſt not haue. But a bodye haſt thou ordeyned me. In ſacrifices and ſynne offeringe thou haſte no luſt. Then I ſayd. Lo I come. In the cheſt of the booke, it is written of me, that I ſhoulde do thy will. O God. Aboue when he hadde ſayde ſacrifice and offeringe, and burnt ſacrifice, and ſynne offerings thou wouldeſt not haue, neither haſt alowed (which yet are offered by the lawe) and then ſayd. Lo I come to do thy will O God He taketh awaye the fyrſt to ſtabliſh the latter. By the which we are ſanctified, by the offeringe of the body of Jeſus Chriſt once for all. And euerie yere is ready daylye miniſtringe, and often times offereth one manner of offeringe which can neuer

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never take awaye synnes. But this
man after he had offered one sacrifice
for synnes, sat him downe for euer on
the righte hand of god, & from hence
forth he saith till his foes be made
his fote stoe. For with one offering
hath he made perfecte for euer, them
that are sanctified. And the holye
ghost also beareth vs recorde of this,
euen when hee tolde before. This
is the Testamente I wpll make *Jere. 31.*
vnto them, after those dayes sayeth
the Lorde. I wpll put my lawes in
theyr heartes and in their minde I
wpll wyte them, and theyr syns and
iniquities wil I remember no moze.
And where remission of these thinge
is, ther is no moze offering for synne.

There was first a tabernacle made *Heb. 9.*
Ex. 26. 37.

When these thinge wer thus ordai-
ned, the priestes went alwayes in to
the first tabernacle, and executed the
seruice of God. But in to the seconde
wente the hygge pyleste alone, ones
euerye yere, and not wythoute
bloud, which he offered for him selfe.

D. iiii.

and

and so; the ignorance of the people.
Where with the holie ghost this signified, that the way of the holy things was not yet opened, while as yet the first tabernacle was standing. **W**hiche was a similitude, for the time presente, and in which were offered gifts and sacrifices that could not make the minister perfecte, as partayninge too the consciences with onely meates and drynckes and diuers washynges and iustifynges of the fleshe, which were ordained until the time of reformation.

But agayne of the insufficiency & imperfection of the law and of the ceasing & laying doune of the thinges there of in the tyme of the newe lawe. Capitu.

53.

Gala. 2.

I wente vppre to Ierusalem by reuelation and comened with them of the Gospell, whiche I preached amonge the gentiles: but

The common places of all

betwene oure selues with them whi-
che were counted chiefe, least I shuld
haue ben thought that I shuld runne
oz hadde runne in vayne. Also Titus
which was with me, though he wer
a Greeke, yet was not compelled to
be circumcised, and that because of
incommers beyng false bzeethzen,
which came in amonge to spyre oute
our lyberty which we haue in Chzist
Jesh, that they mighte bzing vs in
to bondage. To whome we gaue no
roume, no not soz the space of an
houre, as concerninge to be broughe
in too subiection: and that because
that the truthe of the Gospell might
continue with you. They which se-
med to be somewhat added nothinge
to me. But contrarpe wyse, when
they saue that the Gospell ouer the
uncircumcision was committed vnto
me, as the gospell ouer the circumci-
sion was vnto Peter (soz he that was
mightye in Peter in the Apostleshippe
ouer the circumcision, the same was
mightye in me amonge the gentiles)
and therfore when they perceaued

R. v.

the

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the grace that was geuen vnto me,
then James, Cephas, and John,
which seemed to be pillars, gaue to
me and Barnabas the right hands,
and agreed with vs, that we should
preache among the heathen, and they
among the Iewes, warninge onely
that we should remember the pooze.
Whiche thinge also I was diligente
to do. And when Peter was come to
Antioche, I withstode him in the
face. so; he was wroth; to be bla-
med. For per that certayne came
from James, he ate with the gen-
tiles. But when they were come, he
withdrew and seperated him selfe,
fearing them whiche were of the cir-
cumcision. And the other Iewes dis-
sembled likewise, in so much that Bar-
nabas was brought in to their simu-
lation also. But when I sawe that
they went not the right way after the
truth of the gospel. I said vnto Peter
besoze all men, if thou being a Iew,
liuest after the maner of the gentiles,
and not as do the Iewes: why causest
thou the gentiles to liue as do the Je-
wes

The common places of all

wes: knowings that a man is not justified by the dedes of the law, but by the faith of Iesus Christ. And therefore we beleued on Iesus Christ, but we mighte be justified by the faith of Christe, and not by the dedes of the law, because that by the dedes of the law, no flesh can be justified. If then we wyl like to be made righteous by Christ, we our selues are found sinners, is not then Christe the minister of synne? God forbidde. For if I brylde agayne that whiche I destroyed, then make I my selfe a trespasser, but I throughte the lawe, am deade to the lawe: that I mighte lyue vnto God.

O foolish Galathians: who hath bewitched you, that ye shuld not beleue the truthe: To whom Iesus Christe was described befoze the eyes & among you crucified. This one I would I learne of you, receiued ye the spirite by the dedes of the lawe: or elles by preaching of h faith, are ye so tynwile that after ye haue begonne in the spirit, ye wold now ende in the flesh?

So

The common places of all

Deu. 37.

So manye thinges then ye haue suffered in bayne, if that be bayne, which the ministred to you the spirite, and woꝝketh miracles amonge you, doth be it thzoughe the dedes of the lawe, oꝝ by pꝛeachynge of the sayethe: For as many as are vnder the dedes of the lawe, are vnder malediction. For it is wꝛyten. Cursed is euery man, that continueth not in all thinges which are wꝛyten in the booke of the lawe, too fulfyll them. That no man is iustified by the law in the sighte of God, is euident. For the iust shall lyue by sayth. The law is not of sayth, but the man that fulfyller the thinges contained in the lawe, shall lyue by them. Wherezen I wil speake after the maner of men. Though it be but a mannes Testamente, yet no man despiseth it, oꝝ addeth anye thinge thereto, when it is once alowed. To Abraham and his sede were the pꝛomises made. He saith not in the sedes as in many, but in the sede as in one, which is Chꝛist. This I saye that the lawe which began

S. Pauls Epistles.

ganne afterwarde beyonde. 400. and
 30. yeares, both not disannull the Te-
 stamente that was confyrmed afoze
 of God vnto Chyſte warde, to make
 the promes of none effect. For if the
 inheritaunce come of the lawe, it co-
 meth not of promes. But God gaue
 it vnto Abraham by promes. Wherfoze
 then ſerueth the law? The lawe was
 added because of transgreſſion (til the
 ſede came to whiche the promes was
 made): it was ordained bi Angels in
 the hand of a mediator. A mediator is
 not a mediator of one. But God is
 one. Is the lawe then againſte the
 promes of God? God fo:byd. Howe
 be it, if there had bene a lawe geuen
 which coulde hane geuen lyfe, then
 no doubt righteouſnes ſhoulde hane
 come by the lawe. But the ſcripture
 concluded all thinges vnder synne,
 that the promes by the ſayth of Je-
 ſus Chyſte, ſhoulde be geuen vnto
 them that beleue. Beſoze that ſayth
 came, we were kepte and shutt vpp
 vnder the lawe, vnto the ſayth whi-
 che ſhoulde afterwarde be declared.

Wher.

The common places of all

Wherefore the lawe was our schole
master vnto the time of Christ, that
we myghte be made ryghteouse by
fayth. But after that sayth is come,
now are we no longer vnder a schole
master.

1.Tim.1.

We knowe that the lawe is good,
if a man vie it lawfullye, vnderstan-
dinge this, how that the lawe is not
geuen vnto a righteous man. But to
the vnrighteous, &c.

Of the cessation and ende of
circumcision, and other observa-
tions of the law, in the time
of the promulgation of the
gospell. Caplt. 54.

Gala. 5.

Stande faste, therefore in the
libertye, wherewith Christe
hath made vs free, and wray
not your selues againe in the yoke of
bondage. Behold I Paule saye vnto
you that if ye be circumcised, Christ
shall profite you nothinge at all. I
testifie agayns to every man which
is circumcised, y he is bound to kepe
the

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the whole lawe. We are gone quyte
from Christ as manye as are iustific-
ed by the lawe, and are fallen from
grace. We did runne well, who was
a let vnto you, that ye shuld not obey
the truth? Euen that counsell, that is
not of him, that called you, I haue
trust toward you in the Lord, that ye
will be none other wise minded. We
that troubleth you shal bear his iud-
gement, what so euer he be. Yet; if
I yet preache circumcision, whye
do I then yet suffer persecution? For
then hadde the offence whiche the
crosse geneth, ceased. I would to God
they were seperated from you, which
trouble you. Brethren ye were cal-
led in too libertye, onelye lette not
poure libertye be an occasioun vnto
the flesh, but in loue serue one an-
other.

As many as desire to please carnal-
lye, they constrain you to be circum-
cised, onelye because they would not
suffer persecution with the crosse of
Christ. For they them selues which
are circumcised, keepe not the lawe,
but

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but desire too haue you circumcised,
that they might reioyce in your flesh.
For in Christe Iesu neyther circum-
cision auailleth any thinge at all, no:
vncircumcision, but a newe crea-
ture.

Gala. 5. If ye be ledde to the spirit, then are
ye not vnder the law.

Gala. 4. And I saie that the better as longe
as he is a child differeth not fro a ser-
uaunte, though he be Lorde of all,
but is vnder tutors & gouerners vn-
tyl the tyme appoynted of the father.
Euen so we, as long as we wer chil-
dren, were in bondage vnder the or-
dinaunces of the worlde. We obserue
dayes, and monethes, and times, and
yeares. I am in feare of you, leaste
I haue bestowed on you labour in
vayne. Breethren I beseeche you, be
as I am, for I am as ye are. We
haue not hurte one at all. We knowe
howe throughe infirmitie of the flesh.
I preached the Gospell vnto you, at
the spyle. And my temptation which
I suffered by reason of my flesh, ye
despyed not neyther abhorred, but

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reuealed me as an Angell of God,
ye, as Christe Iesus. Howe happye
were ye then? For I beare you re-
corde, that if it had bene possible, ye
woulde haue plucked out your owne
eyes and haue geuen too me. Am I
therefore become youre ennemye, be-
cause I tell you the truth? They are
gelous ouer you amysse. Yet they in-
tende to exclude you, that ye shoulde
be seruente, to them warde. My lit-
tle children (of whome I trauaile in
by the agayne vntil Christ be fastio-
ned in you) I wold I were with you,
and coulde chaunge my voice. For I Gene. 22.
stande in a doubte of you. Tell me,
ye that desyre to be vnder the lawe,
haue ye not hearde of the lawe? For
it is wrytten, that Abzaham had two
sonnes, the one by a bonde mayde,
the other by a free woman. But he
which was of the bond woman, was
borne after the fleshe. But he which
was of the free woman, was borne
by promes. Which thinges betoken
miskery. For these women are two
Testaments, the one from the mount

A. I.

Sina,

The common places of all

Sina, whiche gendzeth vnto bondage. Which is Agar. For mounte Sina is called Agar in Arabia, and bozdzeth vppon the citie, whiche is now Ierusalem, and is in bondage with her childzen.

Rom. 9.

Let none synne haue power ouer you. For ye are not vnder the lawe, but vnder grace. What then? Shall we synne because we are not vnder the lawe, but vnder grace? God forbydde.

Of Chzistes priesthode, and
bischoppicke, and of the excellency
of Melchisedech, whiche was
the figure of Chzist. And
how Abraham payed
tithe vnto Leui.

Capitu.

55.

Heb. 4.

Seygne then that we haue a
greate hye priestte; whiche is
entered in to heauen (I mean
Iesus the sonne of God) let vs holde
out

S. Pauls Epistles.

oure propheffion.

For euerpe hys priefte, that is taken frome amonge men, is ordayned for menne, in thinges pertaininge to God, to offer gyftes and sacrifices for synne, whiche can haue compassion on the ignoraunte, and on them that are out of the way, because that he him selfe is compased with infirmityes. For the whyche infirmities sake he is bound to offer for synnes, as well for hys owne parte, as for the peoples. And no man taketh honour vnto him selfe, but he that is called of God, as was Aaron. Euen so like wise, Christ glorified not him selfe, to be made the hys priefte: but he that sayed vnto him, thou arte my sonne, this daye begat I the, glorified him. As he also in an other place speaketh Thou art a priefte for euer, after the order of Melchisedech. Whereof we haue many thinges to say which are harde to bee bittered, because ye are dull of hearinge.

Heb. 5.

1. para. 29

psal. 2.

psal. 19.

R. II.

This

The common places of all

Heb. 7.

This Melchisedech king of Salem (which beinge priest of the most hye God met Abzabam, as he returned agayne frome the slaughter of the kinges, and blessed him: to whome also Abzabam gaue tithes of al thinges) firste is by interpretation kinge of righteousness, after that he is king of Salem, that is to saye, kinge of of peace, withoute father, withoute mother, without kinne, and hath neither beginninge of his time, neither yet ende of his life. But is likened vnto the sonne of God, and continueth a prieste for ever. Consider what a manne this was vnto whom the Patriarke Abzabam gaue tithes of the spoiles. And verely those children of Leuy, whiche receaue the office of the priestes, haue a commandement to take according to the law, tithes of the people, that is to say, of their brethren, yet though they sprong oute of the loynes of Abzabam. But he whose kinnered is not counted amonge them receaued tythes of Abzabam, and blessed him that had the

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promises. And withoute all may say-
 inge, he whiche is lesse, receaueth
 blessinge of him whiche is greater,
 And here men that die receiue titbes;
 but ther he receiueith titbes of whom
 it is witnessed, that he liueth. And
 to saue the truthe, Leuy him selfe al-
 so whiche receaueth titbes, paid ti-
 tbes in Abrahams. For he was yet
 in the loynes of his father Abraham
 when Melchisedech met him. For now
 therfoze perfection came by the priest-
 hode of the leuytes (for vnder that
 priesthode, the people receaued the
 lawe.) What needed it furthermoze
 that an other priest should rise after
 the order of Melchisedech, and not
 after the order of Aaron? Nowe no
 doubt, if the priesthode be transla-
 ted, then of necessity must the lawe
 be translated also. For he of whome
 these thinges are spoken, pertaineth
 vnto an other tribe, of whiche neuer
 man serued at the altare. For it is e-
 uident that our Lord spronge of the
 tribe of Iuda, of whiche tribe spake
 Moses nothyng, concernynge priest-

R. III,

hode

The common places of all

psalms.

hode. And it is yet a more rudent
thyng, if after the symilitude of
Melchisedech, there arise an other
prieſt, whiche is not made after the
law of the carnall commaundement,
but after the power of the endeleſſe
lyfe (ſo he teſtiſyeth: Thou arte
a prieſt ſo ever, after the order of
Melchisedech). Thoſe prieſtes were
made without an othe, but this prieſt
with an othe, by him that ſayed vn-
to him. The Lorde ſware and will
not repent. Thou arte a prieſt ſo
ever after the order of Melchisedech.
And ſo that cauſe was Jeſus a ſta-
bliſher of a better Teſtamente. And
among them many were made prie-
ſtes, becauſe they were not ſuffered to
endure by reaſon of death. But this
man, becauſe he endureth cuer, hath
an everlaſtinge prieſthode. Such an
hye prieſt it became vs to haue whi-
che is holpe, harmeleſſe, vndeſpiled,
ſeparate frome ſynners, and made
hyer then heauen, whiche nedeth not
daily (as yonder hie prieſt) to offer by
ſacrifice, firſt ſo his owne ſynnes,
and

S. Pauls Epistles.

and then for the peoples sinnes. For that did he at once for all, when he offered byppe hym selfe. For the lawe maketh men priestes which haue infirmity, but the word of the othe that came sence the lawe, maketh the son priest, which is perfect for euermore.

Of the thinges whiche we haue spoken, this is the pith: that we haue Heb. 8. such an hie priest that is sitten on the righte hande of the seate of maiestie in heauen, and is a minister of holie thinges, of the very tabernacle whiche God pyghte and not man. For euerye byghe priest is ordayned to offer giftes and sacrifices. Wherefore it is of necessitye that this man haue somewhat also to offer. For he were not a priest if he were on the earthe where are priestes that accordynge to the lawe offer gyftes, whiche priestes serue vnto the ensample and shadowe of beauenlye thinges euen as the answer of God was geuen vnto Moses when he was about to finishe the tabernacle. Take hede (saith he) Exo. 25. that thou make all thinges accordynge

The common places of all
to the patronic shewed to thee in the
mounthe.

Wyth what vertuouse, by-
shops, priests, and deacons, be-
inge wythin holys orders,
ought to be adoyned.

Capitu. 56.

1. Timo. i.

This is a true sayinge: if a man
couet the office of a byshoppe,
he desireth a good woorkes. He
and a byshopps muste be faultlesse,
the husbände of one wyfe, sober, dis-
crete, honestlye apparelled, barbe-
rous, apte to teache, not dyonckn,
no fighter, not geuen to siltby lucre,
but gentle, abhorringe fighting, ab-
horringe couctuousnes, and one that
ruleth his owne house honestlye ha-
uinge chyldren vnder obedience with
al honesty. For if a man can not rule
his owne house, howe shall he care
for the congregation of God. He may
not be a yong scolar, least he swel and
faule, in to the iudgement of the cruel
speaker. He must also be well reposed.

S. Paulus Epistles.

ted of amonge them whiche are with
oute, leasse hee fall in too rebuke
and snare of the euill speaker. Lyke-
wise must the deacons be honest, not
doble tonged, not geuen vnto much
drinkinge, neither vnto siltby lucre,
but hauinge the mysterpe of the faith
in pure conscience. And let them first
be proued and then let them minister,
if they be founde faultlesse. Let the
deacons be the husbands of one wife,
and suche as rule their chylzen wel,
and their own householdes. For they
that minister well, get them selues
good degree and greate liberty in the
faith which is in Christ Iesu.

For this cause left I thee in Crete, Titu. i.
that thou shouldest performe that
which was lackinge, and shouldest
ordayne priestes and elders in euery
citty, as I appointed thee. If anye
manne be faultlesse, the husbände of
one wyfe, hauinge faithfull chylzen
which are not flaundered of riot, nei-
ther are disobedient. For a bishoppe
must be faultlesse, as it becommeth
the minister of God, not proude, not
R. b. angry

The common places of all

angyre, no dyonkarde, no fighter,
not geuen to filthy lucre: but barbe-
rus, one that loueth goodnes, sober
minded, righteous, holy, temperate,
and suche as cleaueth vnto the true
worde of doctrine, that he maye be a-
ble to exhorte with wholesome lear-
ninge, and to improue them that say
againste it.

1 Timo. 5.

Against an elder or a priest receaue
non occasion: but vnder two or thye
witnesses.

Of the institution of the co-
munion, and howe damnable a
thinge it is to receaue it
vnwoorthelye.

Capitu.

57.

1 Cor. 10.

Speake as vnto them whiche
haue discretion, iudge ye what
I say. Is not the cuppe of bles-
singe whiche we blesse, partakinge
of the bloude of Chyſte? Is not the
breadde whiche we breake parta-
kinge of the bodye of Chyſte? be-
cause

S. Paulus Epistles.

cause that we (though we bee many) yet are one bzeade, and one bodye, in as much as wee all are partakers of one bzeade and of one cuppe.

That whiche I deliuered vnto you I receaued of the Lord. For the Lord Iesus the same night in which he was betrayed, toke bzead, and thanked, and brake, and said, Take ye eate ye, this is my body, which shal be betrayed for you. This doe ye in remembzaunce of me. After the same manner he toke the cuppe when supper was done, sayinge, This cuppe is the newe Testament in my blood. This do as ofte as ye drinke it in the remembzaunce of me. For as often as ye shall eate this bzeade, and drinke of this cup, ye shall shew the Lords deathe, tyll he come. Therefore who so ever shall eate of this bzeade, or drynke of the cuppe vnworthely, shall be guilty of the bodye & blood of the lord. Let a man therefore examyn him selfe, and so let hym eate of the bzeade and drinke of the cuppe
1. Cor. 11.
For.

The common places of all

For he that eateth or drinketh vnto
his owne damnation, because he maketh
no difference of the Lords body. For
this cause many are weake and sycke
among you, and many slepe. Where-
fore my brethren when ye come to-
gether to eate, tarpe one for an other.
If anye man hunger, let him eate at
home, that ye come not to gether vn-
to condemnation. Other thinges
shall I set in order, when I come.

How that they which be ma-
rried ought to behaue them selues,
And of the contynence of vyrg-
ynes and wydowes.

Capitu. 58.

2. Cor. 7.

As concerning the things wher-
of ye wrote vnto me, it is good
for a man, not to touche a wo-
man. Nevertheless to auoid fornicar-
tion, let euerye man haue his wyfe:
and let every wyfe haue her husband.
Let the man geue vnto the wyfe due
beneuolence. Likewise also the wife
vnto

S. Pauls Epistles.

unto the man. The wife hath no power ouer her owne bodye, but the husband. And likewise the man hath no power ouer his owne bodye, but the wife. Withd^{ra} not your selues one from an other, excepte it be with consente fo^r a time, fo^r to geue youre selues too fastinge and prayer. And afterwarde come againe to the same thinge, leasse Satban tempte you fo^r youre incontinence. This I saye of fauoure, fo^r I woulde that all men were as I am my selfe: but euery man hath his proper gifts of God, one after this manner, an other after that. I saye vnto the vnmarrjed men and wydowes: it is good fo^r them that they abyde euen as I doe. But and if they can not abstaine, let them mary. fo^r it is better too marye then to burne. Vnto the married commaund not I but the Worde: that the wife separate not her selfe from the man. If she separate her selfe, let her remain vnmarrjed, o^r be reconciled vnto her husbände agayne. And let not the husbände put away his wife frome him.

The common places of all

him. So the remnantte saye I and
not the Lorde. If anye brother haue
a wyfe that beleueth not. If she be
contente to dwell with him, let him
not put her away. And the woman
whiche hath to her husbände an infi-
dell, if he consents to dwell with her,
let her not put him away. For the
unbeleuings husbände, is sanctified
by the wife: and the unbeleuing wife
is sanctified by the husbände. O els
wer your children vncleane, but now
are they pure. But and if the unbele-
uinge departe, let him departe. A
brother or a sister is not in subiection
to such. God hath called vs in peace.
For howe knowest thou o woman,
whether thou shalt saue that man or
no: Or how knowest thou o man,
whether thou shalt saue that woman
or no: But euery as God hath distri-
buted to euerye man. As concerning
virgynes, I haue no commaunde-
mente of the Lorde: yet geue I coun-
sell, as one that hath obtained mercy
of the Lorde to be sayethfull. I sup-
pose that it is good for the presente

S. Pauls Epistles.

necessity. For it is good for a man so
to be. Art thou bounde vnto a wyfe?
seeke not too be lowsed. Arte thou
lowsed from a wyfe: seeke not a wyfe.
But and if thou takest a wyfe, thou
synnest not. Likewise if a virgyne
marrye, she synneth not. Neuerthe-
lesse suche shal haue trouble in these
dayes, but I fauoure you. The single
manne careth for the thynges of the
Lorde, how he maye please the Lorde.
But he that hath married, careth for
the thynges of the worlde, howe he
maye please hym selfe, and his deuided,
The synple woman caret he for the
thynges of the Lorde, that she maye
be pure both in body, and also in spi-
rit, but she that is married, careth for
the thynges of the worlde, how she may
please her husband. I thus speake I
for your profytte, not to tangle you
in a snare: but for that whiche is
honest and comely vnto you, and that
ye maye quietly cleaue vnto the Lorde
without separation. If any man thinke
that it is vncomele for his virgyne.
If she passe the tyme of marriage,
and

The common places of all .

and so if neede require , let hym doe
what he lusteth, he sinneth not, if he
be married. Neuerthelesse he that pur
poseth surely in his harte , hauinge
no neede, but hath power ouer his
owne wyll, and hath so decreed in his
harte, that he wyll kepe his virgyn,
doth wel. So then he that soyneith his
virgine in marriage, doth wel. But he
that soyneith not his virgine in ma
riage doth better. The wife is bound
to the law as long as her husband li
ueth . If her husbände slepe, she is at
libertye, to marye with whome shee
wyll, onelye in the Loyde. But she is
happiar if she do abide in my iudge
mente . And I thinke verelye that I
haue the spirit of God.

Ephes. 5.

Women submytte your selues vnto
to your owne husbandes , as vnto the
Loyd. For the husbände is the wines
heade, euen as Christ is the heade of
the congregation . Wherefoze as the
congregation is in subiection vnto
Christ , likewise let the wines be in
subiection to thei husblandes in all
thynges . Husbandes loue your wines

ENCH

S. Pauls Epistle.

even as Chyſt loued the congregati-
on, and gaue him ſelf for it. So ought
menne to loue their wiues, as their
owne bodies. He that loueth his
wyfe, loneth him ſelfe. Neuertheleſſe
do ye ſo that euerye one of you loue
his wyfe truly even as him ſelfe. And
let the wyfe ſee, that ſhe feare her
husbande.

Wyses, ſubmitte your ſelues vnto
your owne husbandes, as it is com- Collo. 3.
lye in the Lorde. Husbandes loue
your wyues, and be not bytter vn-
to them.

Let wedlocke be had in pryce in all
pointes, and let the chamber be vn- Heb. 8.
deſpyed.

Of Certain Documentes ge-
nerally pertainyng to men, wo-
men, and widowes. Ca-
pitul. 59.

In ouer ye knowe that Chyſt 1. Cor. 1.
is the head of euerye man, and
that the manne is the womans
head. And God is Chyſtes headore.

S. I.

cue.

The common places of all

Euery man prayinge oꝛ prophesyinge, hauing any thinge on his head, shameth his bradde. Euery woman that praiseth oꝛ prophesieteth bare headed, dishonoreth her bradde. Foꝛ it is euen all one, and the very same thinge, euen as though she were shauē. If the woman be not couered, let her also be shone. If it be a shame foꝛ a woman to be shone oꝛ shauē, let her couer her heade. A man ought not to couer his heade. Foꝛ as much as he is the image and gloꝛy of God. The woman is the gloꝛy of the man. Foꝛ the man is not of the woman, but the woman of the man. Neither was the mā created foꝛ the womans sake, but the woman foꝛ the mannes sake. Foꝛ this cause ought the womā to haue a bayle on her bradde, foꝛ the Angels sakes. Neuerthelesse neyther is the man without the woman neither the woman without the man in the Lord. Foꝛ as the woman is of the man, euen so is the mā by the woman, but al is of god. Judge in your selues, whether it be comely y^e a woman

S. Pauls Epistles.

man pray vnto god bare headed: Or
the doeth not nature teach you that it
is a shame for a man if he haue long
haire: and a praise to a woman if she
haue a longe beaue: For her beaue is
giuen her to couer her with all.

Let women kepe silence in the con-
gregations. For it is not permittted 1. Cor. 14.
vnto them too speake, but let them
be vnder obedience, as saith the law.
If they wyl learne anye thyng, let
them aske thei2 husbandes at home.
For it is a shame for womenne too
speake in the congregation. Spyeong
the wo2de of God frome you: Ether
came it vnto you onely? If any man
thinke him selfe a p2ophet either spi-
rituall, let hym vnderstande what
thynges I w2pte vntoo you. For
they are commaundementes of the
Lorde.

Lyke wise that the women aray
them selues in comely apparell with 1. Tim. 2.
shamefastnes and discrete behauiour,
not with broided beaue other gold, or
pearles, or costly aray: but with such
as becommeth women that professe

The common places of all
the woorthippinge of God thowthe
good woorkes. Let the woman learne
in silence with al subiection. I suffer
not a woman to teache, neyther for
haue authority ouer the man: but for
to be in silence. For Adam was first
formed, & then Eve. Also Adam was
not decaued, but the woman was
decaued, and was in transgression.
Notwithstandinge thowthe bearing
of childzen they shall be saued so they
continue in faith, loue, and holynes
with discretion.

1. Timo. 5. Honoure widowes which are true
widowes. If any widow haue chil-
dren or nephes, let the learne first to
rule theyr owne houses Godlye, and
to recompence their elders. For that
is good & acceptable before god. But
that is a very widow and friendless
putteth her trust in god: and continu-
eth in supplication and prayer night
and day. But she that liueth in plea-
sure is deadder euen yet aloue. And
these thinges commaunde that they
maye be withoute faute. Let no wi-
dow be chosen vnder thre score year
old

S. Pauls Epistles.

old, and such a one as was the wife of
one mā, and well reported of in good
wozkes : if she haue nourished chyl-
dren, yf she haue bene liberall too
straungers, if she haue washed the
sapientes fete, if she haue ministered
vnto them which were in aduersity,
if she were continuallye geuen vnto
all maner good wozkes. The yonger
widowes refuse. For when they haue
begonne to were wanton, to the dis-
honoure of Chyiste, then wyll they
marrye, hauinge damnation because
they haue broken their first salety. I
wyll therfore that the yonger wo-
men marrye and beare children, and
gild their houses, and geue none oc-
casion to the aduersarye to speake e-
uyl. For manye of them are already
turned backe, and are gone after Sa-
than. And if anye manne or woman
that beleueth haue wydowes, let
them minister vnto them, and let not
the congregation be charged: that ye
maye haue sufficiente for them, that
are widowes in dede.

S. iii.

Wote

The common places of all

How parents oughte to vse
them selues vntoo theyr childzen.
And masters to theyr seruants
And contrarie wyse howe
childzen and seruants
tes must vse them
selues to their
parents and
maysters.

Capit.

Co.

Eph. 6.

Childzen obey youre fathers and
mothers in the Lord. For so it
is right. Honour thi father and
mother, that is the first commande-
mente that hathe anye p[ro]mises, that
thou maist be in good estate, and lye
longe on the earthe. And ye fathers
moue not your childzen to wrath: but
bying them vp with the nurture and
information of the Lord.

No. 3.

Childzen obey youre fathers and
mothers in all thinges. For that is
well pleasinge vntoo the Lord. Fa-
thers, rate not your childzen, leaue
they

S. Pauls Epistles.

they be of a desperate minde.

The children oughte not to lye **2. Cor. 12.**
vp for the fathers and mothers, but
the fathers and mothers for the chyl-
dren.

Servantes be obedyente vntoo **Eph. 6.**
poure carnall maysters, wyth feare
and tremblyng in singlenesse of
poure heartes, as vnto Chyiste: not
wyth seruyce in the eyes syghte, as
menne pleasers, but as the servan-
tes of Chyiste, dooinge the wyll of
God frome the hearte wyth good
wyll seruyng the Lorde, and not
menne. And remember that what-
soeuer good thyng any manne doth,
that shall bee receaue agayne of the
Lorde, whether he be bonde or free.
And ye masters, doe euen the same
thynges vnto them, puttyng away
threatenynges, and remember that
euen youre master also is in heauen,
neither is there any respecte of per-
son wth him.

Servants, be obedynt vnto your bod-
ily masters in all thyngs in singlenesse **Collo. 3.**

S. illt.

of

The common places of all
of heart fearinge God . And what so
euer ye do, do it hartely, for as much
as ye know that of the Lorde, ye shal
receaue the rewarde of inheritaunce
ye masters do vnto your seruantes
that which is iust and equall, seynge
ye knowe that ye also haue a master
in heauen.

1. Tim. 6. Let as manye seruantes as are
vnder yoke , counte their maysters
woorthye of all honour, that the name
of God and his doctrine be not euill
spoken of. See that they which haue
belouing masters , despise them not,
because they are brethren , but so
much the rather, do service. For as
much as they are belouinge , and
beloued , and partakers of the bene-
fite.

Titus. 2. The seruantes exhortie to be o-
biente vnto theyr owne masters, and
to please in all thynges, not aunsw-
eringe agayne , neyther be prykers,
but that they shew all good saynti-
nes, that they maye do worshippe to
the doctrine of our saviour God in
all thynges.

John

S. Paulus Epistles.

How superiours shoulde be
them selues to theyr subiectes, and
contrarywise. And of certayne
documentes pertaininge vnto
to p[re]lates. And how they
shuld diuersly instruct
dyuers. Ca.
p[ar]t, 61.

We beseeche you brethren, *1. Thes. 5*
that ye knowe them which
laboure amonge you, and
haue the ouer sight of you in the lord
and geue you exhortacion that ye
haue them the more in loue for their
woorkes sake, and be at peace w[ith]
them.

Ye therfore that despiseth this, be *1. Thes. 4*
spiseth nat man, but God.

The p[re]sides and elders that rule
well, are woorthy of double honour, *1. Tim. 5*
most specially they, which labour in
the word, and in teaching.

Remember them which haue the o[ver] *1. Thes. 5*
uersight of you, which haue declared
vnto you, the word of God, the ende
of whose conuersation is that ye loke
vpon

The common places of all
upon and solow they sayeth. Obey
them that haue the ouersight of you,
and submit your selues to them. For
they watch for your soules, euen as
they that muste geue accomptes for
yours soules : that they maye doo it
with loye, and not wyth greife, for
that is a p[ro]fyttable thing for you.

Phi. 2.

And receaue suche a one with ho-
nour and all gladnesse.

1. Timo. 4.

Wyll I come, geue attendaunce to
readinge, to exhortation, to doc-
tryne. Despise not that gifte that is
in thee, whiche was geuen the tho-
rowe p[ro]phesye, and with the lay-
inge on of handes of an elder. Take
hede vnto thy self, and vnto learning
and contynue therein. For if thou
shalt so do, thou shalt save thy selfe,
and them that hear the.

1. Timo. 5

Laye handes sodenlye on no man.
Neither be partaker of other mennes
synnes.

2. Timo. 4.

Watch thou in all things, and suf-
fer aduersitye, and do the woorkes of
an euangelist, fulfill thyne office vn-
to the bittermost. Be sober.

S. Pauls Epistels.

Of theese thinges put them in remembrance, and testifie befoze the Lord. ^{2. Timo. 2}

For thou haste sene the experience of my doctrine, fashion of liuinge, purpose, sayth, longe sufferinge, loue, patience, persecutions, afflictions, which happened vnto me at Antioche, at Iconium, and at Lystra. Whiche persecutions I suffered patiently. And from them al, the lord deliuered me. ^{2. Timo. 3.}

Preache the worde, be seruent, be it in season or out of season, improue, rebuke, exhort. ^{2. Timo. 4}

Be vnto them that beleue, an example, in worde, in conuersation, in loue, in spirit, in charity. ^{1. Timo. 4}

An elder exhort as a father, yong men as brethren, the elder women, as mothers, yong women as sisters in al chastity. ^{1. Timo. 5}

But speake thou that, which becometh wholesome learning y the elder men be sober, honest, discrete, sound in the sayth, in loue, and in patience. And the elder women likewise that they be in suche raiment as becometh

The common places of all
commeth holynes, not false accusers
not geuen to much dysnckinge, but
teachers of honest thinges. to make
the yonge womenne sober myn-
ded, to loue theyr husbands, to loue
theyr chyldren, to be discrete, chaste,
hustwifely, good and obedient vnto
theyr own husbands, that the word
of God be not euill spoken of.

1, Timo. 4.

If thou shalt put the brethren in
remembraunce of these thinges, thou
shalt be a good minister of Iesus
Christ, which hast bene nourished vp
in the wordes of sayth and good doc-
trine, which doctrine thou hast con-
tinually folowed.

Of the spirituall generation
of baptisme. And why that from
hence forth, we ought to
depart from sinne.

Capit. 62.

Rom. 5.

Where abundaunce of synne
was, there was moze plen-
tuousnesse of grace. &c. vt
supra.

what

S. Paulus Epistles.

What shall we say then? Shall we
continue in sin, that ther may abound, Rom. 6.
dauunce of grace? God forbid. How
shall we that are deade as touchynge
synne lyue any longer therein? Re-
member ye not, that al we which are
baptised in the name of Iesus Christ
are baptised to dye wpyth him: We
are buryed with hym by baptysme,
for too dye, that likewyse as Christ
was raysed vpye from death by the
gloze of the father, euen so we also
should walke in a newe lyfe. For if
we graffe in death like vnto him, euē
so muste we be in the resurrection.
This we must remember, that our
olde man is crucified with him also,
that the bodye of sinne might utterly
be destroyed, that hence forth we
should not be seruaunts of sinne. For
he that is dead, is iustified from sin.
Wherefore if we be dead with Christ,
we beleue that we shall lyue wpyth
him: remembryng that Christ once
raysed from death, dyeth no moze.
Death hath no moze power ouer him
for as touching that he dyed, he dyed
con,

The common places of all
concerning synne, once. And as tou-
ching that he liueth, he liueth vnto
God. Likewise imagine ye also, that
ye are dead concerning synne, but
are alive vnto God, thow we Iesus
Christ our Lorde.

Titu. 2. For al ye that are baptised in Christ
Iesu, haue put on Christ.

Gala. 3. In whom ye are circumcised with
circumcision made withoute handes
by puttinge of the sinfull body of the
fleshe throughe the circumcision that
is in Christe, in that ye are buryed
with him throughe baptisme, in whom
ye are also risen agayne throughe
Collo. 2. faith y is wroughte by the operation
of God which raised him from death.

Of the coming of the most
wicked and most falsest Antichrist
and of the day of iudgement.
Capitu. 6.

1. Thes. 2

Be not sodely moued, although
the day of Christ were at hand.
Let no man deceiue you by any
meanes. For the Lorde cometh not
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S. Pauls Epistles.

excepte there come a departinge first
and that the sinfull man be opened,
the sonne of perdition, whiche is an
aduersarye and is exalted aboue all
that is called God, or that is wooz-
shipped: so that he shall sette as God
in the temple of God and shewe him
selfe as God. Remember ye not, that
whan I was yet with you, I tolde
you theese thynges: And now ye
knowe what wythholdethe: euen
that he mighte bee vttered, at his
tyme. For the myserie of the ini-
quyte doeth alreadye wooske: tyll
be whiche nowe onely letterth, be ta-
ken oute of the waye. And then shall
that wicked be vttered, who the lord
shall consume with the spirite of his
mouth, and shall destroye it with ap-
pearaunce of his cominge, euen him
whose cominge is by the workinge of
Satan, with al lying power, signes &
wonders: and in al deceinablenes of
unrighteousnes, amouge them that
perish, because they receaved not the
loue of y^e truth, that they might haue
bene saued. And therfore God shall
sende

The common places of all
send them strong delusion, that they
shold beleue lyes that all they might
be dampned whych beleued not the
truth, but had pleasure in vnrigh-
tousnes.

1. Thes. 5.

Of the times and seasons b;eth;en
pe haue no nede that I write vntoo
you : for ye your selues knowe par-
fectly, that the daye of the Lord shall
come euen as a theefe in the nighte.
When they shall saie peace and no
daunger, then commeth on the soden
destruction, as the trauplinge of a
woman with chylde, and they shall
not scape. But ye b;eth;ern are not in
darkenes, that that daye should come
on you as it were a thefe.

Of the generall resurrec-
tion that is to come.

Capitū. 64

Rom. 8.

Yf so be that any man haue not
the spirit of Christ the same is
none of his. But if the spirit of
him that raysed bp Iesus from
death, dwell in you, euen he that
ray-

S. Pauls Epistles.

rayled by Chyike from deathe, shall
quycken youre moztall bodyes, be-
cause that his spirit dwelleth in you.

God hath rayled by the Lorde, and
shall rayse vs by by his pwer. 1. Cor. 6.

For we knowe that he which ray-
led by the Lorde Iesus, shall rayse
by vs also, by the meanes of Iesus,
and shall set vs with you. 2. Cor. 4.

Chyike amonge you is not weake,
but is myghtye in you. For thowge
it came of weakenes that he was cru-
cified, yet liucth he thowge the power
of God, And we no doubt are weake
in him, but we shall lyue with him,
by the myght of God amonge you. 2. Cor. 13.

If we beleue that Iesus dyed and
and rose agayne, enen so them also
which slepe by Iesus, wyl God bring
agayne with him. And this saye we
vnto you, in the woꝛde of the Lorde,
that we whiche lyue and are remay-
ninge, in the comminge of the Lorde,
shal not come perre they which slepe.
For the Lorde him selfe shall descend
frome heauen with a shute, and the
voice of Archaungell, and trompe of
God 1. Thes. 4.

The common places of all
God. And the dead in Christ shall a-
rise first, then shall we, which lyue
and remaine, be caughte vpp with
them also in the cloudes to meete the
Lorde in the ayer. And so shall we
euer be with the Lorde. Wherefore
comferte youre selues one an other
with these wordes.

Of sayethfull pꝛobation, and
and diuersity of the resurrection
that is to come, and of the gif-
tes of the glorified bodies.

Capitu. 65.

1. Cor. 15.

Yf Christ be pꝛeached, how that
he rose from the dead. How say
some that are among you, that
there is no resurrection of the
dead: If there be no risinge againe,
then is Christ not risen. If Christ
be not risen, then is our pꝛeachinge
vaine, and your faith also in vayne.
We and we are found false witnesses
of God. For we haue testified of god,
how that he raised by Christ, whom
he raised not vpp, if it be so that the
Dead

S. Paulus Epistles.

deade ryse not again. For if the dead
rise not againe, then is Chyiste not
risen againe. If it be so that Chyist
rose not, then is your sayeth in vaine,
and yet are ye in youre synnes. And
thereto they whiche are fallen a slepe
in Chyiste, are perished, if in this
life onely we beleue in Chyist, then
are we of all men, the miserabliest.
But now we is Chyiste risen frome the
deade, and is become the first frutes
of them that slepte. For by a manne
came deathe, and by a manne came
the resurrection of the deade. For
as by Adam all dye, euen so by Chyist
shall all be made a lyue, and euerye
man in his owne order. The first is
Chyiste, then they that are Chyists at
his comminge. Then commeth the
ende, when he hath deliuered by the
kingdome to god the father, when he
hath put down al rule, auctozity, and
power. For he must raigyn til he haue
put all hys enemies vnder his feete.
The last enemy that shal be destroyed
is death. For he hath put al thynges

E. ii.

vnder

The common places of all

Under his fete . But when he saith
all thinges are put vnder him , it is
manifest that he is excepted , whiche
did put all thinges vnder him. When
all thynges are subdued vnto him,
then shall the sonne also him selfe be
subiecte vnto him, that put all thinges
vnder him , that God maye be all in
all thinges. Either els what do they
whiche are baptised ouer the deade, if
the dead rise not at all: Why are they
then baptised ouer the dead: yea, and
whye stande we in icopardye euery
houre: By our resoppyng whiche I
haue in Christ Iesu our Lorde, I dye
daylye . That I haue soughte wryth
beastes at Ephesus , after the maner
of men , what auantageth it me , if
the dead rise not againe: Let vs cate
dynecke , to morowe we shall dye. Be
not deceaued , malicious speakynge
corrupte good manners . Awake ye
sleepe, and synne not . For some haue
not the knowledge of God . I speake
thys to youre rebuke. But some man
wyl saye : howe aryse the deadder/
wryth

S. Pauls Epistles.

With what bodies come they in ?
Thou seest, that which thou sowest is
not quickened, except it dy. And what
seest thou ? Thou seest not that
body that shall be : but bare corne,
(I meane ether of wheate, or of some
other) and God giveth it a body at
his pleasure, to everie seede a se-
verall body. All flesh is not one ma-
ner of flesh, but there is one maner
of flesh of men, an other maner of
flesh of beastes, an other maner of
flesh of fishes, and an other of byrds.
There are celestially bodies, and ther
are bodies terrestriall. But the glo-
rye of the celestially is one, and the
glozye of the terrestriall is an other.
There is one maner glozye of the
sun, and an other glozye of the mone,
and an other glozye of the starres : for
one starre differeth from an other in
glozye. So is the resurrection of the
deade. It is sown in corruption, and
riseth in incorruption. It is sown
in dishonoure, it riseth in honoure.
It is sown in weakenes, and riseth
in power. It is sown a naturall bo-

Gene. 2.

The common places of all
dye, and rysethe a spirytuall bodye.
There is a naturall bodye, and there
is a spirituall body. As it is wrytten.
The first man Adam was made a ly-
uinge soule, and the last Adam was
made a quickenings spirite. How be
it, that is not firste which is spiritu-
all, but that which is naturall, and
then that whiche is spirituall. We
holde I thewe you a misterye. We
shal not all sleepe, but we shal be all
chaunged, and that in a momente,
and in a twinkling of an eye, at the
sounde of the laste trompe. For the
trompe shal blowe and the deadde
shal rise in coꝛruptible, and we shal
bee chaunged. For this coꝛruptible
must put on incorruptibilitie, & this
mortal must put on immortalitye.
When this coꝛruptible hath put on
incorruptibilitie, & this mortal hath
put on immortalitye, then shal be
brought to passe the saying y is wryt-
ten. Death is consumed in to victorie.
Death wher is thy synge? Hel wher
is thy victorie? The synge of death
is synne and the strength of synne is
the

S. Pauls Epistles.

the lawe. But thanks be vnto God,
which hath geuen vs victorie, thorow
our Lord Iesus Christ.

Of the feruente charite of
saynte Paul the Apostell.
Capitu. 66.

I haue wysshed my selfe too be ^{Rom. 6.}
cursed frome Christe, for my
breethzen and my kynsmen as
pertaininge to the flesh.

My hartes desire and praiser to god ^{Rom. 12}
for Israell, is that they mighte be
saued.

For though I be free from all men
yet haue I made my selfe seruaunte ^{1. Cor. 9.}
vnto all men, that I mighte wyne
the moo. Vnto the Jewes I became
as a Jewe, too wyne the Jewes.
To them that were vnder the lawe,
was I made as though I hadde bene
vnder the lawe, to wyne them that
were vnder the lawe. To them that
were wythoute lawe, became I as
though I had ben wout lawe when I
was not without law, as pertaininge

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to God, but vnder a lawe as concey-
ninge Chyſte) too wyne them that
were without lawe . To the weake
became I as weake, too wyne the
weake . In all thinges I ſhewed my
ſelfe to all men , to ſaue at the leaſt
waye ſome . And this I doe ſoꝝ the
gospels ſake, that I mighte haue my
parte therof.

2 Cor. 1.

And in this confidence was I min-
ded the other time to haue come too
you , that ye might haue had yet one
pleaſure moꝝe, and to haue paſſed by
you in to Macedonia , and too haue
come agayne out of Macedonia vnto
you , and to haue bene lead ſooꝝth to
Ieruoſalem ward of you.

2 Cor. 1.

When I was come to Troada ſoꝝ
Chyſtes Gospels ſake, and a great
doꝝe was opened vnto me of the lord
I had no reſt in my ſpīte , becauſe
I founde not Titus my bꝛother but
toke my leaue of them , and went a-
waye in to Macedonia . ſoꝝ in great
affliction and anguiſh of hart I wꝛot
vnto you with manye teares, not to
make you ſoꝝe , but that ye mighte
per,

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perceane the loue which I haue most
specialllye vnto you.

ye are oure Epistle wrytten in oure 2. Cor. 3.
hartes, whiche is vnderstande and
redde of all men, in that ye are kno-
wen, how that ye are the Epistle of
Christe ministred by vs and wrytten,
not with yncke, but with the spirit of
the liuing God, not in tables of stone,
but in fleshely tables of the heart.

For the loue and charitye of Christ 2. Cor. 5.
constrayned vs. vt su.

Behold, now I am ready to come 2. Cor. 12.
the thirde tyme vnto you, and yet I
wyl not be greuous vnto you. For
I seeke not yourres but you. I wyl
berpe gladly bestow, and wyl be be-
stowed for your soules, though the
more I loue you, the lesse I am lo-
ued againe.

I am surelye certysied of this, that Phi. 4.
he whiche beganne a good worke in
you, shall goo forth with it vntyll
the day of Iesus Christ, as it becom-
meth me so too iudge of you all, be-
cause I haue you in my hart, and in
my bondes, and in the defence and

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stablishmente of the gospel. For god
beareth me witnesse, how greatly I
long after you all from the very hart
rote in Iesus Christ.

Phi. 2.

I truste in the Lorde Iesus for too
sende Elmothe hostelye vnto you,
that I also maye be of good comfort,
when I know what case ye stand in.
For I haue no man that is so liuelye
mynded to me, whiche with so pure
affection careth for youre matters,
for all other seeke their owne, and
not that whiche is Iesus Christes.
He knowe the prouise of him, how that
as a sonne with the father, so with
me he bestowed his labour vpon the
gospel. Him I hope to send as soone
as I knowe how it wyl go with me.
I truste in the Lorde that I also my
selfe shall come shortly.

Phi. 3.

It greeueth me not to wyte all one
thing vnto you. For vnto you it is
necessarie,

Collo. 3.

I woulde ye knew what sollicitude
and care I haue for youre sakes, and
for them of Laodicia, and for as ma-
nye as haue not scene my personne
in

S. Pauls Epistles.

In the fleshe, that they might be comforted.

Although I wrote vnto you, I did it not for his cause that did hurte, neither for his cause that was hurt, but that our good mynde which we haue towarde you, in the sighte of God, might appeare vnto you. 2. Cor. 7.

Euen as a nurse cheriseth her children, so was oure affection towarde you, oure good wyll was to haue dealte vnto you not the Gospell of God onely, but also oure owne soules, because ye were deare vnto vs. Collo. 2.

I thanke God whome I serue from myne elders wyth pure conscience, that withoute ceasinge I make mention of the in my prayers night and daye, desiringe to see the, myndefull of thy teares, so that I am filled with loye, when I call to remembrance the vnfained faith that is in the, which dwelte first in thy grandmother Lois, and in thy mother Eunice, and I am sure that it dwelleth in the also. 2. Timo. 1.

Wing

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Titu. 3.

Byngge Zenas the lawear , and
Apollon on their iourney diligente-
lye , that noþinge be lackinge vnto
them.

2do phile.

I for charitties sake beseeche the, se-
inge thou arte as I am euen Paule
aged , and nowe in bondes for Iesus
Christe sake . I beseeche the for my
sonne Onesymus , whome I be-
gatte in my bondes, whiche in tyme
passed was to the vnprofitable , but
nowe profitable both to the and also
to me , whome I haue sente home a
gayne. Thou therfore receaue him,
that is to saye , mine owne bowels,
whome I would sayne haue retained
with me , that in thy steade he might
haue ministred vnto me in the bonds
of the Gospell. Nevertheless, with-
out thy mynde, I would do nothing,
that the good which springeth of the,
shoulde not be as it were of necessity,
but willingly . Happely he there-
fore departed for a season that thou
shouldest receaue hym for euer , not
nowe as a seruaunte , but aboue a
seruaunte, I meane a brother belo-
ued

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ned speciallpe to me : but how much
more vnto thee, both in the fleshe, and
also in the Lorde : If thou count me
a felowe, receaue hym as my selfe.
If hee haue hurte thee, or owethe
thee ought, that lay to my charge. I
Paul haue wyrtten it wyth myne
hande, I wyll recompence it. So that
I do not say to thee, howe that thou
owest vnto me euen thine owne selfe.
Euen so bzyther, let me enioye thee
in the Lorde. Comferte my bowels
in Chyiste. Howeouer prepare mee
lodgyng, for I truste throughe the
helpe of your prayes, I shall be ge-
uen vnto you.

Of the humilitie, patience
and persecutions of blessed Paul
the Apostell. Capit.
tu. 67.

Ad last of all, Chyist was sene
of me, as of one that was bozne ^{1. Cor. 15}
oute of due tyme. For I am the
least of all the Apostles, whiche am
not woorthy to be called an Apostle,
be

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because I persecute the congregati-
on of God. But by the grace of God
I am that I am, and his grace which
is in me, was not in vaine: but I la-
boured more abundantlye then they
all, yet not I, but the grace of God
which is with me. Whether it were
I or they, so we preach: and so haue
ye beheard.

2. Cor. 10.

I Paule my selfe beseech you by the
meekenes and lowlines of Christ whi-
che when I am presente amonge you
am of no reputation, but am bolde
towarde you beinge absente. I be-
seeche you that I neede not to be bolde
when I am presente (with the same
confidence, wherewith I am supposed
to be bold) against some which repute
vs as though we walked carnallye.
For we dare not make our selues of
y number of them, or compare our
selues too them, whiche laude them
selues. Neuerthelesse whyle they
measure them selues with them sel-
ues, and compare them selues wth
them selues, they vnderstand nought

Eph. 1.

Other good I aboute to please men:

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S. Paulus Epistles.

**If I studied to please men I were
not the seruaunte of Chyſte.**

**For we were not as though we
intended to please men. &c. vt ſup^{ra}. 1. Theſ. 2
Capitu. 39.**

**This is a true ſayinge, that Chyſt
Jeſus came in to this worlde to ſaue
ſynners, of whome I am cheefe. &c. 1. Timo. 1.**

**For this cauſe haue I delectation
in infirmittes, in rebukes, in nede, 2. Cor. 12.
in perſecutions, in anguiſhe, for
Chyſts ſake. For when I am weake,
then am I ſtronge.**

**They are the miniſters of Chyſte
(I ſpeake lyke a foole) I am moze. 2. Cor. 11.
In laboures moze abundaunte. In
ſtrypes aboue meaſure: In p^{er}ſonne
plentuouſlye. In deathe ofte. Of the
Jewes ſpue tymes receaued I eue-
ry tyme fourtye ſtrypes ſaue one.
Chyſte was I beaten w^{ith} roddeſ.
I was once ſtoned. I ſuffered th^{is}yle
ſhipwreake. Nighte and daye haue I
bene in the depe of the ſea. In iorne-
ing often. In parele of waters. In pa-
relles of robbers. In ioperdyes of
mine owne nation. In ioperdyes
a**

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amonge the heathen. I haue bene in
pauers in cities, in pauer in wilder-
nesse, in pauer in the sea, in pauer
amonge false brethren, in labour
and traualle, in watching often, in
hunger and thirst, in fastinges often,
in colde and in nakednesse. And be-
sides the thinges which outwardely
happen vnto me, I am combyed dai-
lye, and doo care for all congregati-
ons. Who is sick, and I am not sick?
Who is hurte in the fayeth, and my
hart burneth not? The God, & father
of oure Loyde Iesus Chyste, whyche
is blessed for euer, knowethe that I
lye not. The gouerner of the people
of Damasco vnder king Aretas, laied
watch in the city of Damasco, & wold
haue caughte me, and at the window
was I let downe in a basket thorow
the wall, and so scaped his hands.

Collo. 2.

Nowe Ioye I in my sufferings whi-
che I suffer for you, and fulfyll that
whiche is behynde of the passions of
Chyrist in my flesh for his bodys sake,
whiche is the church.

1. Timo. 3,

Wherefore I suffer all thinges for
the

S. Pauls Epistles.

the electes sakes, that they mighte also obtaine that saluation which is in Christe Iesu, wyth eternall glorye.

Therefore let no man be moued in these afflictions, for ye your selues knowe that we are euen appoynted therunto. 1. Thes. 3.

This thou knowest howe that all they whiche are in Asia, be tounred from me, of whiche sorte are Philetus and Hermogenes. 2. Cor. 1.

Alexander the copper smith did me muche euill, the Lorde rewarde him 2. Timo. 4
accordings to his dedees, of whome be thou ware also, for he withstode our preachinge sore. At my first answeringe and defence, no man assisted me, but all forsooke me. I praye God, that it maye not be layed too they charges. Notwithstanding the Lorde assisted me, and strenghted me, that by me the preachinge shoulde be fulfilled to the uttermoste, and that all the gentiles shoulde heare. And I was deliuerede out of the mouth of the Lyon. And the Lorde hath deli-
U. l. nered

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uered me frome all euyl dainge, and
that kepe me vnto his heavenly king
dome, to whome be prayse for ever
and euer. Amen.

Of the excellencye of Paule
the Apostles rectitude and sincer
itye. Capit. 68.

1. Cor. 4.

What wyl ye shall I come
vnto you with a rod, or els
in loue and in the spirite of
mekenesse?

2. Cor. 2.

Out of sinceritey and purenes, and
by the power of god, and in the sight
of God, so speake we in Christ.

1. Cor. 3.

Begynne we to prayse oure selues
again? Rede we as some other, of E
pistles of recomendation vnto you: or
letters of recomendation frome you?

2. Cor. 10.

If any man trust in him selfe that
he is Christes, let the same also consi
der of him selfe, that as he is Christ
es, even so are we Christes. And
thoughe I shoulde boast my self som
what moze of our autozity which the
lord hath geueu vs to edifye and not
to

S. Pauls Epistles.

to destroye you, it shulde not be to my
hame. This saye I leaste I shoulde
seme as thonghe I wente aboute to
make you a frayed wyth letters. For
the Epistles (sayeth he) are soze and
stronge. But his bodilye pzenesce is
weake, and his speache is rude. Let
him that is suche thinke on this wise
that as we are in woꝝdes by letters
when wee are absente, suche are we
in dedes when we are pzenesce.

Did I there in sinne, because I sub: 2. Cor. 11.
mitted my selfe, that ye mighte be ex-
alted, and because I pzeached to you
the Gospell of God free: I robbed
other congregations and toke wages
of them, to doo you seruice with all.
And when I was pzenesce with you,
and had nede, I was greuous to no
man. For that which was lackinge
vnto me, the bꝛethꝛen whych came
frome Macedonia supplied: and in
all thynges I kepte my selfe that I
shoulde not be greuous to you, and
so wyll I kepe my selfe. Of the truth
of Chryste bee in mee, thys reioy-

Gal. 11.

Ang

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singe shall not be taken frome me in
the regions of Achaia. Wherefoze:
Because I lone you not : God kno-
weth. Neuerthelesse, what I doo,
that wyl I do to cut awaye occasion
frome them, whiche desire occasion,
that they may be founde like vnto vs
in that wherein they reioyce.

2. Cor. 12.

For what is it wherein ye were in-
feriours to other congregations, ex-
cept it be therein that I was not gre-
uous vnto you, forgeue me this
wzong done vnto you. But be it that
I greaued you not. Neuerthelesse I
was crafty, and toke you with guile.
Did I pyl you by any of them which
I sente vnto you : I desired Titus,
and with him I sente a brother. Did
Titus defraude you of anye thinge:
Talked we not in one spirite: Wal-
ked we not in like steppes : Agayne
thinke ye that we excuse our selues:
We speake in Chyrlie in the sight of
God. Beholde now come I the thirde
tyme vnto you. In the mouth of two
or thre witnesses shall euery thinge
stande.

Our

S. Pauls Epistles.

Our exhortation was not to bringe you too erreure, neyther was it in guile, not as though we intended to please menne. &c. vt sap^a. Capit. m. 39. 1. Thes. 2.

Of the takinge vp, and visions of the blessed Apostell saincte Paule, and of his perfection in all vertue. Ca. pita. 69.

I will come to the visions and revelations of the lord, I know a man in Chrisme, aboue .14. yeares agoe. Whether he were in the bodye, I can not tell, or whether he were out of the bodye I canne not tell. (God knoweth) whiche was taken vp in to the thyrde heauen. And I knowe the same man, (whether in the bodye or oute of the bodye I can not tell God knoweth) howe that he was taken vppe in to paradise, and hearde wordes not to be spoken, whiche no man can utter. Of this manne will I reioyce, of my self will I not

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ioyce, excepte it be of myne infortuny-
ties, And yet thoughe I woulde re-
ioyce, I wuld not be a sole: for I wold
say therewith. None the lesse I spare,
lest any man wuld thinke of me aboue
that he seeth me to be, or heareth of
me, I am made a foole in boasting
my selfe, ye haue compelled me: I
oughte too haue bene commended
of you.

Phi. 4.

I haue learned in what so euer e-
state I am therewith to be contente,
I can bothe humble and caste doونه
my selfe, I can also excede. Every
where and in all thynges I am in-
structed, bothe to be full, and to be
hungrye, to haue plentye, and to suf-
fer neede I can do all thynges througħ
the helpe of Christe, whiche streng-
theneth me.

Of the multitude of goddes
mercies vnto the Apostle. And of
the actes of the begynninge
of his conuersion.

Capitu.

70.

S. Pauls Epistles.

I thanke Christ Jesus our lord 1. Timo. i.
whiche hath made me stronge,
for he counted me true, and put
me in offyce, when before I was a
blasphemer, and a persecuter, and
contumelious. But I obtayned mer-
cy, because I dyd it ignorantlie
throughe unbeliefe. Notwithstan-
dinge for this cause was merce ge-
uen unto me, that Jesus Christe
shoulde firste shewe on me all longe
patience, unto the ensample of them
whiche shal in time to come beleue on
him unto eternall lyfe.

For why ye hard of my conuersati. Gala. i.
in in time past, in the Jewes wales,
how that beyond measure I persecu-
ted the church & congregation of god
and spoyled it, and pzenayled in the
Jewes law, aboue many of my com-
panyons, which were of myne own
nations, and was a muche more ser-
uente mayntayner of the traditions
of the elders. But when it plea-
sed Godde (whiche separated mee
frome my mothers wombe, and cal-
led me by his grace, for to declare
A. iiii. his

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his sonne by me) that I shuld preache
him amonge the heathen, immediat-
ly I comened not of the matter with
fleshe and bloude, neither returned
to Jerusalem to them which were A-
postles before me, but went my wayes
in to Arabia, and came again vnto
Damasco. Then after thre yeare,
I returned to Jerusalem to see Peter
and abode with him. 15. dayes, none
other of the Apostles sawe I, but Ja-
mes the Lordes brother. The things
whiche I wyte, beholde, God know-
eth I lye not. After that, I wente
in to the costes of Siria, and Cilicia,
and was vnknownen as touchynge
my person, vnto the congregation
of Jewes whiche were in Chyrie.
But they hearde onely, that he whi-
che persecuted vs in time past, nowe
preacheth the sayeth, whiche before
he destroyed. And they glorified God
on my behalfe. Then .14. yeares af-
ter I went by agayne to Jerusalem
wyth Barnabas and tooke wyth me
Titus also.

Polw

S. Pauls Epistles.

How humblye the Apostell
desireth hym selfe and his disci-
ples to be prayed for. And
of certayne other bys-
actes. Capit.
tu. 71.

I Beseeche you brethren for our Rom. 15.
Lodje Jesus Christes sake, and
for the loue of the spirite, that
ye helpe me in my busines with your
prayers to God for me, that I maye
be deliuered frome them whiche be-
leue not in Iewrye, and that this my
seruice, which I haue to Ierusalem,
maye be accepted of the saintes, that
I may come vnto you with ioye, by
the wyll of God, and maye with you
be refreshed.

Prayinge for mee, that vnto. Ephe. 6.
raunce maye be geuen vnto me, that
I maye open my mouth boldly, to
bitter the secretes of the gospel, wher
of I am a messenger in bondes, that
therein I maye speake frely, as it be-
cometh me to speake.

Praye ye for vs, that God open Collo. 4.
vnto
A. b.

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unto vs the doze of utteraunce, that
we may speake the misery of Chriſt.
(Wherſoze I am alſo in bondes) that
I maye utter it, as it becommeth me
to ſpeake.

2. Theſ. 3.

Furthermoze brethren praye for
vs, that the woꝛde of God, may haue
free paſſage and be gloꝛified, as it is
with you: and that we maye be de-
liuered from vnreaſonable and euill
menne.

2. Cor. 11.

I deſire you therfore ſomewhat
the moze abundauntely, that ye ſo do
that I may be reſtoꝛed to you quicke-
lye. Knowe the brother Timothee,
whome we haue ſente from vs, with
whome (if he come ſhoꝛtelye) I wyll
ſee you.

1. Cor. 16.

I wyll come vnto you, after I haue
gone ouer Macedonia. For I wyll
go thꝛoughe oute Macedonia. Wꝛth
you peraduenture I wyll abyde a
whyle, oꝛ els wynter, that ye maye
bꝛinge me on my waye whether ſo e-
uer I goo. I wyll not ſee you nowe
in my paſſage: but I truſte to abyde
a whyle wꝛth you, if God ſhall ſuffer
me

S. Pauls Epistels.

me. I wyll tarpe at Ephesus bntyll
wbytsontyde. For a greate doze and
a frutesfull is opened vnto me, and
there are manye aduersaryes. To
speake of bzoother Apollo, I certispe
you, that I greatelpe desired him to
come vnto you with the brethzen, but
hys mynde was not at all to come at
this tyme. How be it, he wyll come
when he shal haue conueniente time
and leysure

I call God for a recozde vnto my
soule, that for to sauoure you all, I 2. Cor. 1.
came not any moze vnto Corinthum.
Not that we bee Lordes ouer your
faith: but helpers of your loye.

Make spede to come to me atonce. 2. Timo. 4.
For Demas hath left me, and loueth
thys presente woꝛlde, and is depar-
ted vnto Thessalonica. Crescens is
gone too Galacia, and Titus vnto
Damatia. Only Lucas is with me.
Take Marke & bzing him with the.
For he is necessary vnto me, for to mi-
nister. And Titibicus haue I set to E-
phesus. The cloke y I left at Troada
w Carpus when thou comest bzing
with

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With thee, and the booke but special-
lye the parchement. Crascus abode
at Cozintum. Trophimos I left at
Mpletum sicke. Make speede to come
befoze wynter.

Titu. 3.

When I shall sende Artemas vnto
the, or Titheicus be diligente to come
to me vnto Nicopolis.

Of suche persons whiche in
hys Epistles he saluted, and
were saluted. Ca-
pitu. 72.

Rom. 16.

Greete Prisca and Aquila my
helpers in Christ Iesu, which
haue for my lyfe layed downe
theyr owne neckes. Vnto which not
I onely gave thanks, but also the
congregation of the Gentiles. Like-
wise greete the congregation that is
in their house. Salute my welbelo-
ued Epheletes, whiche is the firste
frute among them of Achata. Greete
Marce which bestowed much labour
on vs. Salute Andronicus & Junia
my cosyns, whiche were prysionners
with

S. Pauls Epistles.

With me also, whiche are well taken
amonge the Apostelles, and were in
Christe befoze me. Timotheus my
woozke selowe and Lucius, and Ja-
son, and Sopater my kinsmen, sa-
lute you. Calus myne hoste and the
host of al the congregations saluteth
you: Erascus saluteth you. &c.

The congregations of Asia salute
you, Aquila and Priscilla salute you *i. Cor. 16.*
muche in the Lorde, and so doeth all
the congregatyon that is in theyr
house: with whom I am lodged. All
the brethren grete you. The saluta-
tion of me Paule, with myne owne
hande. &c.

All the saintes salute you.

2. Cor. 13.

Epaphras saluteth you, I beare
him recozde that he hath a seruente *Collo. 4.*
minde toward you, and toward them
of Laodicia, and them of Hierapolis.
Deare Lucas the Whisition greteth
you, and Demas. Salute the bre-
thren whiche are of Laodicia, and
salute Pimphas, and the congrega-
tion which is in her house.

Epaphras my selowe pzeoner in *phi. 1.*
Christ

The common places of all
Christe Jesus, salutethe thee, and
Marcus, Aristarcus, Demas, Lucas
my helpers.

Collo. 4.

Aristarcus my pryson felowe salu-
teth you, and Marcus Barnabas si-
sters sonne: touchinge whome, ye
receaued commaundementes. If he
come vnto you, receaue him, and
Jesus whiche is called iustus, which
are of the circumcision. These onely
are my work felowes vnto the king-
dome of God, whiche were vnto my
consolation.

2eb. 13.

Phi. 4.

Salute all the saintes.

The bzyethzen whiche are in Ita-
lye salute you. All the saintes salute
you, and moſte of all they whiche are
of the Emperoures householde.

2. Theſ. 3

The saluation of me Paule, with
mine owne hande. This is the token
in al epistles. So I write. The grace
of our Lorde Jesus Christe be wyth
you all.

The prayle and glorification
of the omnipotent Lorde and god.

Capitu. 73.

To

S. Pauls Epistles.

Bless him that is of power to sta-
ble the you according to my Rom. 16.
gospel and preaching of Je-
sus Christe, in utteringe of the my-
sterie which was kepte secreete since
the worlde began, but nowe is ope-
ned by the scriptures of prophecie,
at the commaundemente of the euer-
lasting God, to styre by obedience
to the faith, published among all na-
tions. To the same God which alone
is wise, be prayse throughte Jesus
Christ for ever. Amen.

God is sayethfull. By whome ye
are called.

1. Cor. 1.

Blessed be God the father of oure
Lord Jesus Christ, the father of mer-
cy, and the God of all comforte, the
Lord no doubt is a spirit. And wher
the spirit of the Lord is, there is
libertye.

1. Cor. 1.

2. Cor. 3.

Unto him that is able to do exceed-
dinge abundauntelye above all Eph. 3.
that we aske or thinke, according to
the power that woorketh in vs, be
praise in the congregation by Jesus
Christe throught out all generations
from

The common places of all
frome time to time. Amen.

Phi. 4.

Unto God and our father be praise
for euermore.

1. Timo. 1.

Unto God, kinge euerlastinge, im-
mortall, inuisible, and wise onely,
be honoure and prayse for euer and
euer. Amen.

1. Timo. 2.

Whiche wyl haue all men saued,
and to come to the knowledge of the
truthe in Christ.

1. Timo. 6

Whome when the time is come, he
shall shewe that is blessed, and might-
ye onely, kinge of kynges, and lord
of Lordes, which onely hath immor-
talitie, and dwelleth in lighte that
no man can attayne, whome neuer
man sawe, nether canne see, vnto
whome be honoure and rule euerla-
stinge. Amen

Ephe. 4.

One Lord, one sayeth, one
baptyme, one God and fa-
ther of all. Whiche
is aboue all, thro-
rowe all, and
in you
all.

FINIS.

Here begynneth the table,
whereby ye maye synde spedelye
all the principall matters
contayned in this
booke.

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capitu. 1.

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Paul the Apostle, for the
gyftes of grace geuen of

God, to the faierthfull. capi. 2

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his disciples. ca. 3.

Of fayth. ca. 4.

Of the desynition, and effectes of
fayth. capi. 5.

Of hope. capitu. 6.

Of charity and loue. cap. 7.

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Of humillity and agaynst pryde. ca. 9.

Of the pacience, and tribulations of
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Of iustice. capitu. 11

Of prudeneye, and of the vice of im-
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Of wisdome, and of the faute of folythnes.	cap. 13
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Wessels of wrath prepared to damna	
tion	ca. 44
Wessels of mercy prepared unto glo	
rye	cap. 60
the visible thinges of God are kno	
wen by the inuisible	ca. 13
W.	
We are the temple of the livinge god	
capitu	11. 41.
We are dearelye boughte.	23. 41.
	Pa

The Table.

We pe, naye naye cap. 28

We are not poyr olone cap. 41

We haue not receaved the spirite of
bondage, but of adoption ca. 24

We are iustified freely by the
grace of God.

capitu.

46.

Here endeth the Table.

FINIS.

CIMPRYNTED
at London, by John
Cisdales, and are to be solde
at his shoppe in the vpper end
of Lombarde stete in All-
hallowes churchparde
nere unto grace
churche.

1562.

pl. 28
p. 21
te. of
a. 24
e. 1

fallen
en
blessed is the man that feareth y^e
Lord, for he hath a great delight
in his commandments

Egypt is called Darab, or Significat
Dardit

D
m
e